



The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 67

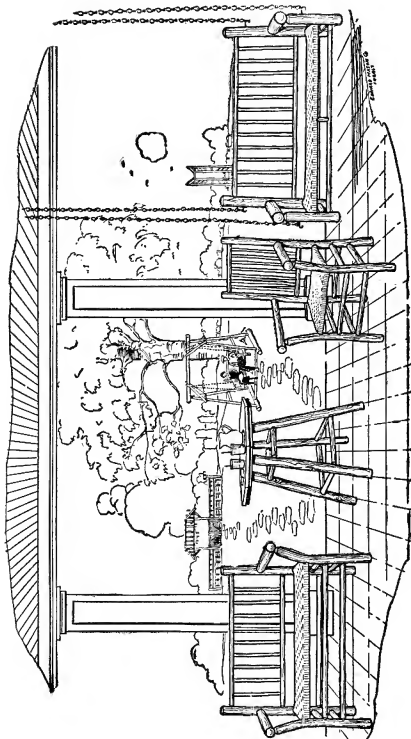
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SAY THAT YOU SAW IT IN THE INSTRUCTOR

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Vol. 67

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"Behold! The Great Redeemer Lives"

The annual conference of the Church Sunday Schools was held at the Tabernacle Sunday evening, April, 10, 1932, at seven o'clock. In attendance history was again repeated, for the Tabernacle was crowded to the limit with hundreds standing and thousands unable to gain admittance.

Presidents Heber J. Grant and Anthony W. Ivins, and members of the Council of the Twelve, First Council of Seventy, Presiding Bishopric, Presidents of Stakes, with the General Sunday School Board, occupied prominent seats in the assembly.

General Superintendent, David O. McKay, presided. The Tabernacle Choir, under the direction of Elder Anthony C. Lund, occupied the choir loft.

Under the direction of Elder Tracy Y. Cannon, the congregation sang "Jehovah, Lord of Heaven and Earth."

Prayer was offered by Elder George E. Hill, Jr.

P. Melvin Petersen led the audience in singing "Earth With Her Ten Thousand Flowers," after which General Secretary A. Hamer Reiser called the roll of stakes and missions, read a summary of the annual report for 1932, and presented the Sunday School authorities. (The summary will be found in *The Instructor* for July, and the names of the General Board and Officers are on the editorial page.)

Congregational singing of "Lord, Accept Our True Devotion" was conducted by Elder George H. Durham.

Superintendent David O. McKay announced the theme of the conference to be as follows:

"Behold! The Great Redeemer Lives," as declared by the testimony of prophecy, of witnesses, and of the Spirit, and told in scripture, picture and song.

Elder Lynn S. Richards representing *Prophecy*, and President Hugh B. Brown, of the Granite Stake, representing *Witness*, were the readers. Upon a large picture screen, covering the face of the great organ, were shown at intervals, beautiful pictures illustrating the life of the Savior.

Elder Stephen L. Richards' prefatory address follows:

ELDER STEPHEN L. RICHARDS

A few years ago, at one of the General Conferences, Bishop John Wells read a few paragraphs written by a gentleman who lived in Los Angeles. They so impressed me that I asked Bishop Wells for a copy. I take the liberty of reading these paragraphs tonight.

"Here is a man who was born in an obscure village, child of a peasant

woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then, for three years he was an itinerant preacher.

"He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself. He had nothing to do with this world except the naked power of his own divine manhood.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him. Another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon the cross between two thieves. His executioners gambled for the only piece of property he had on earth, while he was dying, and that was his coat. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today he is the center of the human race and the leader of the column of progress. I am far under the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as this one solitary life."

We are met here tonight, ten thousand workers in a great cause, to testify that that life was divine, that the power which he wielded, that incomparable influence which has been exerted by him, was the power of God, and that He is the God of this earth. [We are here tonight as members of his great Church, the Kingdom which he has caused to be established in these latter days. We are but a few of the mighty host that likewise testify to his divinity and his lordship, and the burden of the message which the Church He has established gives to the world is that He lives, and that He rules and reigns as King of kings and Lord of lords.

It is a great thing to be able so to testify. The blessing to humankind that gives this transcendent knowledge is the highest blessing which man can enjoy, because it is a blessing that lies at the foundation of all that is best here and hereafter. I recognize that in the great cause that we represent our endeavor is directed toward the inculcation of this testimony in the hearts and souls of youth. It is the chief purpose of the existence of the union which we have the honor to represent.

I recognize, too, that a certain degree of difficulty is encountered on the part of youth in grasping and securing this testimony of the divinity of our Lord and Savior. I wish that we could make it easier. I believe that often it is secured, even though not consciously recognized by those who have it. For my own part, I have never believed that signs and demonstrations unusual to humankind were required to secure testimony; because I believe that the knowledge which gives us a testimony is not incomparable to the knowledge of other well demonstrated and generally accepted facts.

For instance, how do we know of the existence of the great unseen forces of the universe? We all accept the principle of gravitation, which we are told draws all things to the center of the earth. But how do you know that there is a law of gravitation? Can you see it, or hear it, or feel it, or smell it? Is it demonstrable by any of the senses that you ordinarily utilize in the ascertainment of surrounding facts? Certainly not. We know that it exists only by the great effects which it produces.

We look at one of these lights that illuminate this building, and we say with perfect assurance, "I know there is a light." But what is the light? Can you define it? Can you tell how that mysterious force that we call electricity produces the result that we see? Are you cognizant of all the mysterious forces that go to bring about the result? Perhaps but few of us have any well-defined opinions, even, upon the intricacies and the mysteries of these occult forces. And yet we do not hesitate to say that we know there is light.

I say that I love my mother. How do I know it? How can I demonstrate and prove it? And yet will anyone question the fact? The great body of knowledge that comes to us is in large part ascertainable and demonstrable by the feelings which we have. I do not need to be convinced by argument and the demonstrations of science or reason that I love my mother and my country. I know by every emotion that I can interpret with my intelligence that it is so. It is a fact beyond refutation to me.

I say that I know that Jesus Christ lives; that I know that he is divine; that I know that his power is in the earth, and that his Kingdom has been set up. How do I know it? I know it because every conscious thing about me responds to that concept. All my emotions, the intelligence that God has given me, the life with which I have been blessed, testifies to my soul that it is so.

It is true that my knowledge has come in part from the facts which I have gleaned, from the study which I have made from the witnesses whom I have heard, in the various lines of my investigation—witnesses whom I believe, in whom I may place trust and credit. All of these strengthen and confirm my conviction, but after all, the finality of my knowledge and assurance is the feeling which permeates my being and which gives me satisfying testimony.

I wish that the youth of Zion might examine their own consciences and their own feelings, and I have but little doubt that in the great organization that we represent we would find but comparatively few who, on introspection, do not discover that in their hearts is this feeling of assurance and conviction. I thank God for it, because I know that the power which arises out of these conscious testimonies of the divinity of the Savior is the power upon which the Kingdom is to be established and advanced.

And I know, too, that the power of testimony is indispensable to the conversion of the world, for testimony is just as much more potential than argument as truth is stronger than its evidences. Testimony is the ultimate essence that carries conviction to the soul. Out in our missions, by the hundreds, are young men and women laboring today who are often without very adequate or extensive reasons in their proclamation of the truth, but as they stand on the street corners or in the halls and confront the people and say, "I know that Christ lives and Joseph is His prophet," there is something in their statement, something that comes from their personalities and their conviction that carries weight and touches the hearts of those who listen.

So I say we are met here tonight to testify that Jesus Christ lives. And fortunately, our testimonies are to be fortified and sustained by evidences that will be demonstrated this evening. In prophecy and by the witness of subsequent events will be presented such irrefutable facts that these feelings, which I feel sure are innate in the breasts of the children of Latter-day Saints, will be fortified, strengthened, and sustained.

God bless us that the spirit of testimony may be in our hearts, that we may desire to bear our testimonies, and that the world may hear and know the conviction that possesses us, I pray, in the name of Jesus Christ. Amen.



"BEHOLD! THE GREAT REDEEMER LIVES"

1. The Annunciation:

Prophecy—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." (Isaiah 61:1-3.)

"Behold a virgin shall conceive, and bear a son and shall call his name Immanuel." (Isaiah 7:14.)

Picture: The Annunciation

Witness:

"And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. * * * Fear not Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. * * * Therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke 1:26.)

2. The Birth:

Prophecy—

"But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." (Micah 5:2.)

Picture: Bethlehem

The Tabernacle Choir sang, "O Little Town of Bethlehem."

Witness:

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night, And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good

tidings of great joy, which shall be to all people; For unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. * * *

Picture: The Nativity

"And as it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger." (Luke 2:8-12, 15, 16.)

3. Flight to Egypt:

Prophecy—

"When Israel was a child, then I loved him, and called my son out of Egypt." (Hosea 11:1.)

Picture: The Flight into Egypt

Witness:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews, for we have seen his star in the east and have come to worship him. When Herod the king had heard these things he was troubled. And when he had gathered all the chief priests and scribes together he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet. * * * And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. * * * They departed, and lo, the star went before them till it * * * stood over where the young child was. And when they were come unto the house, they saw the young child with Mary his mother, and fell down and worshipped him.

"Being warned of God in a dream that they should not return to Herod, they departed into their country another way. And when they were departed, * * * the angel of the Lord appeareth to Joseph in a dream saying, Arise and take the young child and his mother, and flee into Egypt. * * * for Herod will seek the young child to destroy him. * * * He took the young child and his mother, and departed into Egypt: and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matt. 2:1-15.)

4. Triumphal Entry into Jerusalem:

Prophecy—

"Rejoice greatly, O daughter of Zion; shout, O daughter of



Jerusalem; behold thy king cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal or an ass." (Zechariah 9:9.)

Picture: Christ's Entry into Jerusalem

Witness:

"And when they drew nigh unto Jerusalem, and were come unto Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. * * *

"And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosannah to the Son of David: blessed is he that cometh in the name of the Lord; Hosannah in the highest." (Matt. 21:1-3; 6-9.)

5. Blessing, Healing:

Prophecy—

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted."

Pictures: Healing, Blessings, etc.

Witness:

Blind Beggar, (John 9:1-7.)

"And as Jesus passed by, he saw a man which was blind from his birth. Jesus answered, * * * I must work the works of him that sent me, while it is day. * * * As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam. * * * He went * * * and washed, and came seeing."

Awakening the Widow's Son. (Luke 7:12-15.)

"Now when he came nigh the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow. * * * And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; * * * And he said, Young man I say unto thee, rise. And he that was dead sat up, and began to speak, and he delivered him to his mother."

Healing the Leper. (Matt. 8:1-3.)

"When he was come down from the mountain * * * behold,

there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

Blessing Children. (Matt. 19:13-15.)

"Then there were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me for such is the kingdom of heaven. And he laid his hands on them."

Solo: "I Think When I Read That Sweet Story of Old,"
Miss Norma Squires.

Prophecy—

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." (Isaiah 53:3.)

Picture: Christ in the Garden

Witness:

"Then cometh Jesus with them unto a place called Gethsamane, and saith unto his disciples, Sit ye here, while I go and pray yonder, And he took with him Peter and the two sons of 'ebedee, and began to be sorrowful and very heavy. Then sayeth he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." (Matt. 26:36-39.)

7. The Betrayal:

Prophecy—

"And I said unto them, if ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver." (Zech. 11:12.)

"For dogs have compassed me; the assembly of the wicked have enclosed me." (Psalms 22:16.)

Picture: The Betrayal

Witness:

"Then one of the Twelve, called Judas Iscariot, went unto the chief priests and said unto them, what will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, and from that time he sought opportunity to betray him." (Matt. 26:14-16.)

"And * * * lo, Judas * * * came, and with him a great multitude with swords and staves. * * * Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said,

Hail, master; and kissed him. * * * Then came they and laid hands on Jesus, and took him." (Matt. 26:47-50.)

8. The Trial:

Prophecy—

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is bright as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isaiah 53:7.)

Picture: Christ Before Pilate

Witness:

"And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly." (Matt. 27:12-14.)

9. The Crucifixion:

Prophecy—

* * * Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out into his sin unto death; and he was numbered with the transgressors; and he bear the sin of many, and made intercession for the transgressors.

"He was taken from prison and from judgment; and who shall declare his generation. For he was cut off out of the land of the living; for the transgression of my people was he stricken. (Isaiah 53:8, 12.)

"He keepeth all his bones; not one of them is broken." (Psalms 34:20.)

"They gave me gall for my meat; and in my thirst they gave me vinegar to drink." (Psalms 69:21.)

"They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Psalms 22:16-18.)

Picture: The Shadow of the Three Crosses

Witness:

"Then the soldiers of the governor took Jesus into the common hall, * * * and they stripped him and put on him a scarlet robe, * * * and mocked him, saying, Hail, King of the Jews! They gave him vinegar to drink, mingled with gall. And after they had mocked him, they took the robe off him, * * * and they crucified him, and with him they crucified two thieves; the one on his right hand, and the other on his left.

"Then the soldiers, * * * they said among themselves, let us not rend it, but cast lots for it whose it shall be, and they parted his garments, casting lots."

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to

Jesus, and saw that he was dead already, they brake not his legs."
(Matt. 27:34, 48, 35. Mark 15:28, (27). John 19:24, 3., 37.)

10. The Burial:

Prophecy—

"And he made his grave with the wicked, and with rich in his death; (Isaiah 53:9.)

Picture: The Burial

Witness:

"When the even was come, there came a rich man of Arimathea, named Joseph. * * * He went to Pilate and begged the body of Jesus. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre. * * *" (Matt. 27:57-60.)

11. The Resurrection:

Prophecy—

"Thy dead men shall live, together with my dead body shall they arise; * * * and the earth shall cast out the dead. * * * (Isaiah 26:19.) "And many of them that sleep in the dust of the earth shall awake. * * * (Ran. 12:2.)

"I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plagues; O grave, I will be thy destruction." (Hosea 12:14.)

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job. 19:25-27.) Christ's Words: "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. (John 5:21), * * * The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. (25.)

"And as they came down from the mountain, Jesus charged them saying, Tell the vision to no man till the Son of man be risen again from the dead." (Matt. 17:9.)

"And they shall kill him, and the third day he shall be raised again." (Matt. 17:23.)

Picture: The Open Tomb

Witness:

"In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And there was a great earthquake; for the angel of the Lord descended from heaven, * * * and rolled back the stone from the door. * * * And the angel * * * said unto the women: Fear not ye; for I know that ye seek Jesus, which was crucified, He is not here; for he is risen as he said." (Matt.

28:1.) "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him." (Matt. 28:9.)

12. With the Nephites:

Prophecy—

"But behold, I Nephi * * * proceed with mine own prophecy * * * And after Christ shall have risen from the dead he shall show himself unto you, my children and my beloved brethren; and the words which he shall speak unto you shall be the law which ye shall do." (II Nephi 25:7; 26:1.)

"And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them." (I Nephi 12:6.)

"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (John 10:16.)

Picture: Christ's Appearance to The Nephites

Witness:

"And it came to pass, * * * they cast their eyes up again towards heaven; and behold they saw a Man descending out of heaven. * * * And it came to pass that he stretched forth his hand and spake unto the people saying: Behold, I am Jesus Christ whom the Prophets testified shall come into the world. * * * I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning." (III Nephi 11:8-11.)

Song by the Choir and Congregation, "Oh It Is Wonderful."

13. To Joseph Smith—The New Dispensation:

Prophecy—

Yea, Joseph truly said: "Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins. * * * And unto him will I give commandment that he shall do a work for the fruit of thy loins * * * even to the bringing of them to the knowledge of the covenants which I have made with thy fathers * * * to the convincing them of my word, which shall have already gone forth among them. * * * And his name shall be called after me. * * * And he shall be like unto me; or the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." (II Nephi 3:6-15.)

Witness:

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. * * * When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me by name, and said, pointing to the other—'This is my beloved Son, hear him!'."

Elder Joseph Fielding Smith, of the Council of the Twelve, then presented the testimonies of the modern prophets who have passed away.

TESTIMONY OF PRESIDENT BRIGHAM YOUNG

I can bear testimony that the Gospel of Jesus Christ is true; and the word of the Lord, whether written or spoken, is true.

Permit me to ask a question. Who are the individuals upon the face of the earth, that can make this statement in truth? * * *

I will let Christendom answer this question for themselves but to me it is certain, that no man lives on the face of the earth—no woman lives, that can say this, except those to whom Christ has revealed himself.

Though others may say in all good conscience they believe he lives—who *knows* the doctrine of the Lord Jesus Christ to be true? There is one class of people, and one only, that live upon the face of the earth, who know it; and that class of men and women are those that keep his commandments, and do his will; none other can say it. None other can declare with boldness, and emphatically, that Jesus lives, and that his Gospel is true. * * *

Permit me, brethren and strangers, to say to you, there is not that man that hears the sound of my voice this day, that can say that Jesus lives, whether he professes to be his disciple or not; and can say at the same time, that Joseph Smith was not a Prophet of the Lord.

There is not that being that ever had the privilege of hearing the way of life and salvation set before him as it is written in the New Testament, and in the Book of Mormon, and in the Book of Doctrine and Covenants, by a Latter-day Saint, that can say that Jesus lives, that his Gospel is true; and at the same time say that Joseph Smith was not a Prophet of God. That is strong testimony, but it is true. No man can say that this book the Bible is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. * * *

If one be true, both are; and if one be false, both are false. If Jesus lives, and is the Saviour of the world, Joseph Smith is a Prophet of God, and lives in the bosom of his father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph. This is my testimony, and it is strong.

(The foregoing is taken from an address delivered by President Brigham Young, in the Tabernacle, Great Salt Lake City, July 11, 1852, pages 37-8, of "Journal of Discourses, Vol. 1.")

TESTIMONY OF PRESIDENT JOHN TAYLOR

"Jesus Christ created all things, and for him were they made, whether it be principalities, powers, thrones, or dominions. Now the question is, is he going to be dispossessed of his right because scoundrels exist in the world, and stand in power and dominion; because his subjects have rebelled against him from time to time, and usurpers have taken his place, and the dominion is given to another? Verily no! But the time will come when the kingdom

and the greatness of the kingdom under the whole heaven will be given to the saints of the Most High, and they will possess it for ever and ever.

"Jesus says, 'My peace I give unto you; not as the world giveth give I unto you,' etc. Wherever this peace exists, it leaves an influence that is comforting and refreshing to the soul of those who partake of it. It is like the morning dew to the thirsty plant. This peace is alone the gift of God; and it can only be received from him through obedience to his laws.

"If any man wishes to introduce peace into his family or among friends, let him cultivate it in his own bosom; for sterling peace can only be had according to the legitimate rule and authority of heaven, and obedience to his laws.

"Everything is disorder and confusion in the world. The reason is, because no legitimate authority has been known or acknowledged on the earth. Others have been trying to build up and establish what they supposed to be the kingdom of God. * * * God is our legitimate Father, and we are his children and have a claim upon him, and he has a claim upon us. We have come into this world to accomplish a certain purpose, and we have come in the dispensation of the fulness of times when God decreed to gather all things together into one, whether they be things in heaven or on earth, and everything that has been in existence in any age of the world, or that is or will be, which is calculated to benefit and exalt man, we shall have; consequently it is for us to look after anything and everything that ever has been true, or that has ever been developed in any period of the history of man, for it all belongs to us, and has got to be restored, for restitution means bringing back that which is lost. * * *

"As eternal beings, then, we existed with our Father in the eternal worlds. We came on to this earth, and obtained tabernacles that through taking possession of them, and passing through a scene of trial, and tribulation, and suffering, we may be exalted to more glory, dignity, and power, that would have been impossible for us to have obtained had we not been placed in our present position. * * * It is through the atonement of Jesus Christ, through the taking of our bodies, the powers of the holy Priesthood, and the resurrection of Jesus Christ that we shall obtain a higher exaltation than it was possible for us to enjoy, if we had not fallen.—President John Taylor, April 8, 1853.

TESTIMONY OF PRESIDENT WILFORD WOODRUFF

"* * * When we undertake to fight against God we have to pay for it. Men will have to pay for every sin committed in the flesh; no matter what they do, they will have to be accountable for it. If a man does right, is valiant in the testimony of Jesus Christ, obeys the Gospel, and keeps his covenants, when he passes to the other side of the veil he has an entrance into the presence of God and the Lamb; having kept celestial law he enters into celestial glory, he is preserved by the law, and he participates in that glory through the endless ages of eternity. It pays any man under the heaven to obey and be faithful to the law of God the few days he spends in the flesh. I say to the world to every sect under heaven, if you ever obtain any blessings in the eternal worlds from anybody at all it will be from the God the Latter-day Saints worship, for God made us all; whether we are Methodists, Baptists, Mormons or anything else we are all the children of one parent. * * * We live in a land and under a constitution which guarantees the right to worship God according to the dictates of conscience to every sect, party, name and denomination under heaven, then why

should we be so narrow-minded as to hate or seek to persecute or kill our neighbor because he differs from us in religion?

We worship God and we are Latter-day Saints because we know that the Gospel which has been revealed in these latter days is true. We have received it and have realized the promise made to those who would obey it. The Holy Ghost and the testimony of Jesus Christ never deceived us, and we have received that testimony while abroad in almost every nation under heaven. * * * We are willing to stand by this Gospel, this testimony and this work in life and in death in time and in eternity."—President Wilford Woodruff, Oct. 7, 1874.

TESTIMONY OF PRESIDENT LORENZO SNOW

"Years ago on my Palestine tour, I was one day upon the Mount of Olives, where Jesus left the earth and ascended to His Father, witnessed by persons that were there present, and I did not doubt that I was at the place where, as I read in the Testament, Jesus took His departure. While I looked around and gazed about, I believed that Jesus did actually take farewell of the world and go to His Father, because certain individuals say and did make a declaration that that was a fact. Now I did not see these persons that testified to this extraordinary occurrence. I saw no such persons; because it was over eighteen hundred years ago that this extraordinary circumstances occurred. But this that I have been reading in your hearing, occurred in this age. I was personally acquainted with the parties who saw this wonderful manifestation—intimately acquainted with Joseph Smith and Oliver Cowdery. I was acquainted with Joseph Smith for years. * * *

"There is no man that knows the truth of this work more than I do. I know it fully, I know it distinctly. I know there is a God just as well as any man knows it, because God has revealed himself to me. I know it positively. I shall never forget the manifestations of the Lord; I never will forget them as long as memory endures. It is in me. There is something to labor for, there is something to sacrifice for. When the Elders go forth among the nations, they dare to say this; they dare to say that God has revealed himself. They dare to say that God has spoken to His sons and daughters as He did in former days, and they dare to say that He has heard the prayers of the honest in heart and He has come down as He did in the days of Israel when they were in Egyptian bondage to deliver them; He has come down to relieve the distressed, and to confer upon them knowledge, intellectually, spiritually, and to place them in a country where they can be blessed and saved from that half-starvation in which many have been found where the Gospel reached them."—President Lorenzo Snow, Oct. 4, 1897.

TESTIMONY OF PRESIDENT JOSEPH F. SMITH

"And that I am in the Father, and the Father in me, and the Father and I are one." (D. and C. 93:3.) I do not apprehend that any intelligent person will construe these words to mean that Jesus and his Father are one person but merely that they are one in knowledge, in truth, in wisdom, in understanding, and in purpose; just as the Lord Jesus himself admonished his disciples to be one with him, and to be in him, that he might be in them. It is in this sense that I understand this language, and not as it is construed by some people, that Christ and his Father are one person. I declare to you that they are not one person, but that they are two persons, two bodies, separate and apart, and as distinct

as are any father and son within the sound of my voice. Yet, Jesus is the Father of this world, because it was by him that the world was made.

"Even Christ himself was not perfect at first; he received not a fulness at first, but he received grace for grace, and he continued to receive more and more until he received a fulness. Is not this to be so with the children of men? Is any man perfect? Has any man received a fulness at once? Have we reached a point wherein we may receive the fulness of God, of his glory, and his intelligence? No; and yet, if Jesus, the Son of God, and the Father of the heavens and the earth in which we dwell, received not a fulness at the first, but increased in faith, knowledge, understanding and grace until he received a fulness is it not possible for all men who are born of women to receive little by little, line upon line, precept upon precept, until they shall receive a fulness, as he has received a fulness, and be exalted with him in the presence of the Father?

"The Spirit without body is not perfect, and the body without the spirit is dead. Man was ordained in the beginning to become like Jesus Christ, to become formed unto his image. As Jesus was born of woman, lived and grew to manhood, was put to death and raised from the dead to immortality and eternal life, so it was decreed in the beginning that man should be and will be, through the atonement of Jesus Christ, in spite of himself, resurrected from the dead. Death came upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again, whether he will or not, by the righteousness of Jesus Christ, and the power of his resurrection. Every man that dies shall live again, and shall stand before the bar of God, to be judged according to his works, whether they be good or evil. It is then that all will have to give an account for their stewardship in this mortal life.

"Now, my brethren and sisters, I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul; I am converted to it in my whole being. I bear testimony to you that this is the doctrine of Christ, the Gospel of Jesus, which is the power of God unto Salvation."—Tabernacle, March 18, 1902.

Then came the testimony of the living prophet—

PRESIDENT HEBER J. GRANT.

This is a wonderful sight. I have been deeply interested in all that we have seen and heard here tonight. I have listened with interest to the testimonies that have been given of my predecessors, the successive Presidents of the Church.

It has been a source of pleasure to me in England, Ireland, Scotland, Wales, in Norway, Sweden, and Denmark, in Germany, Switzerland, France, Belgium, Holland, Italy; in Canada, in Mexico; from Portland, Maine, to Portland, Oregon, in the Hawaiian Islands, and in far-off Japan, to lift up my voice and bear witness that I do know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and living God, that the Gospel of Jesus Christ, the plan of life and salvation, has been restored to the earth, and

that this Church, commonly known as the "Mormon" Church is in very deed the Church of Christ established in this the dispensation of the fulness of times.

This Gospel has been proclaimed for somewhat over one hundred years, from Scandinavia down into South Africa, from Canada into South America, and upon the islands of the sea; and so far as I know, I have never heard of one missionary who has gone forth bearing the message of life and salvation to the world, declaring that God lives, and that Jesus is the Christ, the Son of the living God and that Joseph Smith was his prophet, who has ever returned to us saying that he had discovered that some other religion was indeed the Gospel of Christ. On the other hand, I have heard from my childhood the testimonies of men from nearly every religion under heaven who have been converted to the Gospel of Jesus Christ. The most stupendous miracle that could ever have happened would be for over one hundred years to have missionaries go out into the world and come in contact with the education of the world, the learning and schooling of the world, and be proclaiming that which was false, and that God would never be good enough to any one of them to show him the error of his ways!

We have, in very deed, the Gospel, the plan of life and salvation. May God help us to be true to it forever, is my humble prayer, and I ask it in the name of Jesus Christ, our Savior and Redeemer. Amen.

President Grant then led the congregation in repeating from Doctrine and Covenants, Section 76, verses 22, 23, and 24:

"And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him:.. That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

Following the impressive testimony of President Grant the Tabernacle Choir sang "Worthy is the Lamb," from "The Messiah" by Handel.

The congregation sang "Far, Far Away on Judea's Plain."

Benediction by Second Assistant General Superintendent, Geo. D. Pyper.

The Committee preparing the program consisted of Elder Edward P. Kimball, Chairman; Elders George R. Hill, Jr., Geo. A. Holt, J. Percy Goddard and Sister Lucy G. Sperry:

IDEALS

An ideal is a conception in the concrete of the highest excellency to which one would aspire; it is that perfection which the soul of man cries out for, hopes for, strives for, and has faith that he will someday attain.

I visualize my ideals as stars afar off that in the daylight of life, when lost to view, by some cosmic force and power hold me to my course and pilot me upward, and in the nighttime of life when temptation and doubt, as thick as darkness, surround me, send out a brilliant and magnetic ray to light and lead me over my troubled way.

—Robert L. Judd.



A STORY OF ZARAHLEMA

By E. Heloise Merkley

VII

"Where are the servants? Why is there no light nor fire?" Jarom demanded as he laid the moaning form of his mother upon the luxurious couch.

"The servants fled when they took me away," was the reply," and when Zemnarihah told me you had returned and brought me back just a little while ago, I could not make a fire or get a light." She shivered and moaned again weakly.

Jarom covered her gently with what was at hand and then left her while he went to procure fire and light the torches. He met one of their former servants on the street and sent him to gather up the rest and bring them back, assuring him that he need have no fear, since Giddianhi had conferred upon him the title of "The Gadianton" and there was no suspicion as to his loyalty to the band. Then he returned and soon the servants joined him in his efforts to make his mother comfortable.

But it was very little they could do. Gadianton tortures seldom left their victims long to suffer, and his mother was not strong before. Weakened by two days without food, the joints of her body twisted until some of them would not return to place, and beaten cruelly, she was beyond much help. Her spine had been so injured that her poor twisted legs were paralyzed, and so mercifully relieved from consciousness of pain. But the rest of her body tormented her without respite during the few days that she lived.

Before the servants, and whenever there was any possibility that they might hear, she and Jarom refrained from murmuring a single word of complaint against the unwarranted

cruelty of those who had treated her thus. They knew too well the possibilities of worse if they dared complain. But Jarom's heart was very bitter, not only because of this outrage, but because of the ugly system that lay behind it, because according to the secret laws of the order he had no redress, because he knew that this was only an incident in the dark history of the secret order.

In the silent hours of the night, when everybody else slumbered, as he sat by his mother's side, watching the frail thread of her life weaken and weaken, she would whisper to him thoughts of revenge. At first, he scarcely dared confess even to her, that he had turned traitor to the Gadiantons and agreed to help their enemies, before ever he found her thus. So strong had been her loyalty to the band that he hardly dared believe she could have turned entirely against it even now.

"But mother," he said, one night when she had been talking thus, "this is only the common thing. We are not the first who have suffered because of unwarranted suspicion. The Gadianton band was founded by a murderer to protect a murder, and murder and bloodshed and cruelty have been its motto ever since. Why should we, being one of such a cruel band, complain if the cruelty accidentally makes us suffer?"

The torrent of bitterness with which she answered him made him fearful that someone might hear, and he went to the door to see if anyone were near. They were quite alone.

"All that you say is quite true," he replied when she finished for lack of strength to say more, "but you have al-

ways known it, and still you have taught me that only among the Gadiantons is there safety. Would you then have me leave them and go to join the Nephites? You have always taught me, you know, to hate the Nephites."

"Oh, Jarom, I was blind! I didn't know because I wouldn't see, until they showed me. But my son, my son, can you endure to see me suffer thus and not curse those who have caused it?"

"If there is no God, as the Gadiantons teach, why should I curse them?"

"Oh, but there is a God! And He revenges the weak upon those who make them suffer. I tell you I know now there is a God. And this suffering is a punishment to me for having denied and scorned Him and His laws. But Jarom, my son, remember what Orpah taught us while she was here, and turn to that God and seek justice upon those who have done this thing to me."

"Orpah talked of a God who loved us, not one who dealt out vengeance."

"Oh, but she talked of a God of justice, too. Worship Him, my son! Call upon Him for justice! Seek strength from Him to make Giddianhi and Zemnarihah suffer as I suffer now."

Then, haltingly, and still in fear lest he be overheard, Jarom told her of the change that had been wrought in his attitude toward life, of how he had made friends with Gidgiddoni, of the counsel he had given, and of its results.

"You see, mother," he explained in conclusion, "I did not do this for personal vengeance but because it seemed to me that the crimes of the Gadianton band were so enormous, its principles rooted so deeply in the blackest injustice and so inevitably productive of such things as this, that it was the entire system I wished to fight. I have dedicated myself to the accomplishment of this with the help of the Nephites and the God they worship. And so you may rest assured that with the blessing of God upon my efforts, they, with all

the rest, shall suffer for their crimes. And since they have done this thing to you, I shall, if ever I am in battle against them, or find opportunity, make it a special point to see that they are punished. But for now I must still seem to be 'Jarom the Gadianton' as they named me tonight. I do not believe that I have been righteous enough to claim special vengeance from God. But I believe that the crimes of the Gadiantons are enormous enough so that for the sake of all they have caused to suffer, and who were better than I, God will use me as one weak instrument to annihilate them. It is not so much the individual He avenges, I am sure, as it is the evil he wipes out."

"You are right, my son. I see it now. We are not worthy to claim God's vengeance for us alone. But for all the children of Lehi, He will do it. I was narrow, Jarom. You had a broader view than mine. And you will succeed. And so, after all, I shall be avenged—gloriously avenged."

That night his mother died, and Jarom undertook the difficult task of dissembling his bitterness and seeming reconciled to those who had done the cruel thing.

He was not much surprised that Giddianhi should call personally upon him, when the word went forth that she was dead, and that he should say regretfully, "It was a mistake, Jarom. But I hope you understand the rules of our order sufficiently to see that it could scarcely be avoided and that circumstances rather than persons were to blame."

"It seems hard," Jarom replied, carefully choosing his words, "but I realize that my remaining away so long was the cause of it. Nor can I blame myself entirely. It is only a result of the system we live under. And however bitter my personal grief may be, I should find it hard to choose any person to accuse of a wrong to me."

"Spoken wisely, O Gadianton, and like the man your father's son should

be," Giddianhi exclaimed, and then, without more words, exchanged with Jarom the secret sign of the brotherhood of Gadianton.

As his Chief turned to go, Jarom breathed a sigh of relief. He was sure now that he had won the full confidence of Giddianhi.

Scarcely an hour later Zemnariyah approached the house of Jarom, and sought to learn the young man's attitude in almost the same way Giddianhi had done. He, too, was reassured at Jarom's response, and departed after exchanging the secret sign with him.

And so, alone, and doubly lonely, Jarom remained among the Gadiantons and played the part he had assigned himself. The house, haunted as it was by memories of Orpah and his mother, the only two persons he had ever truly loved, seemed more dismal than a tomb to him, and his dislike to remain in it doubled his activity as a spy. He was almost constantly on the road between Giddianhi and the land of Zarahemla.

Never did his interest in the activities of the Nephites lag. He could scarcely believe his eyes as he watched the rapidity with which they assembled in the two lands specified for their gathering, the smoothness with which Gidgiddoni and Lachoneus organized and controlled them, or the speed with which the fortifications were renewed where they had been and extended where they had never before stood. And the thing that amazed him most was the fact that when they were all gathered together, their lands left desolate, confusion and strife did not arise among them.

The vast lands of Zarahemla and Bountiful had become as one enormous teeming city, yet its thousands and thousands of people seemed constantly busy, constantly peaceful. So great was the unifying influence of a common danger, and a common faith, that they dwelt in equality and brotherhood as one vast, loving family.

As the fortifications were completed,

it became impossible for any other Gadianton to gain access to the interior. Jarom alone, protected by the magic words, "I bear a message to Gidgiddoni," found it possible to make his way inside the walls and then to get out again.

He was always careful, however, to give a truthful account, lest some other might some day be able to make his way inside and learn whether he spoke truly or not. And he usually managed, too, by seeming to exaggerate the resources of the Nephites, to make the Gadiantons believe they were far less than they actually were.

On one of his excursions within the walls, he found Gidgiddoni just inside, inspecting the work of his soldiers, now completed. He greeted Jarom as a friend and bade him come with him.

Mounted upon swift horses they started along the top of the fortifying wall, within the palisade erected according to the plans of the great Moroni, and rode rapidly as though they would make the entire circuit of the country. And as they rode, Gidgiddoni called Jarom's attention to the strength and security about them. At each point where a company of soldiers was stationed, he stopped to receive a report of the number of men and arms under its captain. And each report he read to Jarom as they rode toward the next camp. All day they rode, and the next day and the next. It seemed to Jarom that they never would reach the other end of the wall nor cease adding reports of resources to the pile already acquired. And when at last they reached the southern extremity of the land Zarahemla and started upon the other half of the circle back to where they had started, he grew dizzy trying to compute how many thousands of swords and shields and breast plates and spears and bows and arrows the Nephites would have if they continued to produce as many for the next seven years as they had done in the last half year.

At last they reached again their starting point and Gidgiddoni turned smilingly to Jarom and said, "Well, my Gadianton spy, have you enjoyed our little pleasure ride?"

"I have enjoyed it extremely," Jarom replied, "but going in a circle thus seems to have made me dizzy. I wish I might go back and see if I could forget the sums we have heard on the way."

"Your wish is granted," Gidgiddoni laughed, "for now I must examine the storehouses of food, and since it made you dizzy to go toward the right hand, we will this time go the other way, and so perhaps overcome your dizziness."

The next morning, mounted again, they retraced the great irregular circuit. This time, however, they did not ride upon the walls, but followed the smooth paved road. And it seemed to Jarom that there was no end to the amount of food stored in the great storehouses which had been built. Another marvel, he saw, too, which he had not before noticed. In every courtyard, in every corner not occupied, and upon every housetop, the richest and most fertile of soil was being made to produce more of such foods as could be raised upon a small scale and those that would not keep when stored. Not an inch of ground was wasted. Not a person was idle. Not an animal but was sleek and well fed. And not one that was superfluous. The best farmers taught those who knew little about it, how to raise the most from the ground. The most experienced raisers of cattle had charge of keeping the great herds in perfect condition. Everywhere was industry and prosperity.

When again they had returned to their starting place, Gidgiddoni once more smilingly inquired, "And has the dizziness departed, O Gadianton?"

Jarom did not reply directly, but answered instead, "Are you sure we are not doing the Nephites an injury by

planning the destruction of the Gadiantons?"

"What do you mean?" Gidgiddoni queried.

"Why only this. Never have I beheld the Nephites so prosperous and happy. And it is all because the Gadiantons have threatened them with loss of liberty and worse. Then, when the Gadiantons are exterminated, and with the Lamanites united with them, will they not go back to the old ways and become unhappy and disunited once more?"

"Perhaps they will not remain as they are now," Gidgiddoni replied, "that would be impossible even with the Gadiantons not exterminated, because this is an artificial life and in a generation the country would be overcrowded, the food would be gone, and they must scatter to till the soil more extensively. No, Jarom, the Gadiantons must go. Their crimes have condemned them. But tell me, my son, what are their resources as compared with ours?"

"Their resources cannot be measured as can yours," Jarom replied, "because they are already beginning to dwindle to the wild beasts that may be hunted in mountain and forest. Some supplies of food we have, indeed, but not a drop in the ocean as compared with yours. Our numbers of fighting men are less than yours, but I believe they are as well armed, or will be by the time Giddianhi tires of waiting for you to starve. And we have not so many women and children as you, even according to the number of our men. But if you can keep these eager soldiers of yours patient until Giddianhi brings his armies down, and if you make no attempt to seek us in the fastnesses of the mountains that we know so well, you cannot lose the contest. But it will be a contest against time, and he who loses patience will lose more."

(To be continued)

God provides food for all the birds, but He does not drop it in the nest.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
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VOL. 67 JUNE, 1932 No. 6

The Sunday School Conference

A large part of our space in this issue is devoted to the Sunday School Conference program given at the Tabernacle, Salt Lake City, April 10, 1932. The theme of the Conference was uplifting and inspirational and its presentation unique. It held the ten thousand Sunday School workers enthralled. The work of the Tabernacle Choir, under the leadership of Elder

Anthony C Lund, added greatly to the success of the occasion. The prefatory address by Elder Stephen L. Richards was a gem in content and delivery. The predictions of the ancient prophets concerning the advent of our Savior, and their remarkable fulfillment, as recited by President Hugh B. Brown and Elder Lynn S. Richards, respectively, were perfect readings, and the testimonies of the modern prophets presented by Elder Joseph Fielding Smith, culminating in the thrilling testimony of President Heber J. Grant, who led the congregation in repeating verses twenty-two, twenty-three and twenty-four, section seventy-six of the Doctrine and Covenants, were soul-warming.

These prophecies and testimonies are of such priceless value and the compilation so fine that we commend them to our Sunday School officers and teachers with the hope that they may take the time to carefully read and ponder the same. If they do this we are sure there will come to them added strength and support to their testimony that Jesus Christ is indeed the Son of the Living God and the Promised Savior, and that they will more fervently carry to their pupils the great message—

"I know that my Redeemer lives!"

A Welcome Visitor

Our cover picture this month is "A Welcome Visitor." It represents the postman delivering to the eager Sunday School teacher a copy of *The Instructor* containing the outlines of her lessons. She teaches the Church History class and the smile on her face bespeaks the gratitude she feels for the helpful suggestions given her by the General Board in *The Instructor*.

SUNDAY SCHOOL DEPARTMENTS



Superintendents

General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

Prelude

With reverence.

WILLY RESKE.



SACRAMENT GEM FOR AUGUST, 1932

How great the wisdom and the love
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die.

Postlude



CONCERT RECITATION FOR AUGUST, 1932

The concert recitation has now been transferred to the classes. (See "The Instructor" for Feb., 1932, p. 85.) The Superintendency of the Sunday School should prepare and publish to the school, two weeks before the first of each month, a schedule showing the class appointments for the month following. This will give ample time to prepare the recitation.

Uniform Lesson for August 7, 1932

Topic: Religious Education.

Superintendents are asked to see that this uniform lesson topic is treated in all classes above the church history class on the first Sunday in August. Even if teachers are behind with their lessons instruct them to use uniform lesson topics on the Sundays for which they are provided.

In stakes in which seminary work is available for high school pupils the value of this agency should be given especial emphasis in the discussion of this topic for we are fully aware that forty-five minutes a week on Sundays is insufficient time in which to furnish adequate religious instruction.

The following quotations are offered supplementary to the pupils' lesson material.

"A nation's destiny is not in its learning or in its scientific attainments. It is in character. The heart of culture is the culture of the heart. Our nation cannot survive materially unless it is preserved spiritually. Mere intellectual growth will never sustain our form of government unless it is accompanied by a moral growth; and there is no source of moral power comparable to that spiritual interpretation of life which is religion in its essence—religion pure and undefiled."—Charles H. Tuttle, U. S. Dist. Attorney for the Southern District of New York.

"We believe that education is not complete without teaching religion. Religion does more than contribute a spirit and a friendly atmosphere. It furnishes the noblest ideals for conduct and the most powerful loyalties for the motivation of character."

"Character education, unsupported by religion, has a superficial foundation. Without the motive power of religious loyalty, ideals lack dynamic and often fail to control conduct. Family pride, patriotism, loyalty to friends are strong motives to help us control impulses which would lead us astray. Loyalty to institutions and the standards of our group are also powerful. But religious motives and loyalties are higher and more lasting than them all. Without religious motivation, the usual result of moral training is merely prudential ethics, doing right because it pays, and only when it pays."—G. Walter Fisk in "Studies in Religious Education."

"The need of the hour is not more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields and forests. It is one thing to talk about plans or policies, but a plan or policy without religious motives

is like a watch without a spring or a body without the breath of life." ***

"I have referred to the fact that the security of our investments is absolutely dependent upon faith, the righteousness and the religion of other people. I have stated that the real strength of our investments is due, not to the distinguished bankers of America, but rather to the poor preachers. I now go farther than that and say that the development of the country as a whole is due to this something, this indescribable something, this combination of faith, thrift, industry, initiative, integrity and vision, which these preachers have developed in their communities."—Babson.

"The selecting, testing and empowering of ideals is youth's most serious task. If the love of Christ is really in the heart of youth, the Christ ideal, concrete, personalized, powerful, will dominate his imagination, control his imagery, and motivate his conduct. There is no other true basis for Christian character. There is no safe substitute for Christian education, because there is no effective substitute for spiritual motives, no higher objective than the spiritualizing of life.

"When the question is raised, How shall Christian Education perform that difficult function which seems to be its unique responsibility, the spiritual motivation of ideals? the specific answer is, By giving our children and youth training in the art of worship."—G. Walter Fisk in "Studies in Religious Education."

Robert A. Milliken, one of the world's most eminent physicists now living says: "Man's fundamental beliefs about the nature of the world and his place in it are, in the last analysis, the great moving forces back of all his activities."

"Many instructors are in the habit of making slighting remarks about religious beliefs in their classrooms. It would be a mistake to attempt to control teaching in this regard, but students should be taught to realize that the "Smart Alec" professor is not scientific."—Shailer Mathews.

"Our Christian knowledge of the spiritual forces revealed by Christ is deeply rooted in the solid ground of human experience of nearly two thousand years; it is a house built upon the hard rock of experience, and not upon the shifting sands of arbitrary hypotheses.

This knowledge, like scientific knowledge, is the extract of innumerable observations and experiments recorded in the history of human lives; it is, therefore, just as carefully tested and as trustworthy as our knowledge of physical force. Dealing as it does with the laws of actions and reactions of spiritual forces, it may be called spiritual dynamics."—Michael Pupin.

SECRETARIES

A. Hamer Reiser, General Secretary

EFFICIENCY IN SECRETARIAL WORK

Efficiency is the name given that quality in a workman which makes it possible for him to get the best results in the quickest and easiest ways.

The desire to do everything well is a natural and very commendable desire. It motivates effort toward improvement and excellence. Because our efficiency is subject both to adverse and favorable forces, it fluctuates and changes favorably and unfavorably. One good way of safeguarding it against too radical change and disturbance is to work it into one's system by forming efficient habits. Habits, you know, are tendencies to act in the same way under similar circumstances.

It is important, therefore, that in the beginning we give great care to the habits we form so we may be sure they will get the best results for us, in the quickest and easiest ways. Though it is not wise to be constantly changing habits because one thinks he can see a better way, it is wise to examine one's habits occasionally and to test them with the view of discovering whether or not they can be improved or changed to advantage. If after careful examination and some experimenting a better way can be found, reform the old habit. Give it no chance to act again. Kill it by disuse. Make everything favorable for the new habit to act. Give it every possible chance to work. Build it by use. All this do with vigor and determination.

Some Better, Quicker, Easier Ways

Make up part of the Sunday School Monthly Report along with the recording of the minutes. With the minute book open to the page for this Sunday, place the three sheets (with carbons between) of the monthly report. Fill in the headings. Enter part two of the report when you enter the corresponding items in the minutes.

Enter the attendance data class by class on the monthly report when you enter it in the minute book.

Have the member of the superintendency responsible for Records check over the monthly report when he signs the minutes. At the end of the month have him sign the monthly report when he

signs the minutes of the last session for the month.

Each week when he checks over the minutes and signs them give him a written memorandum of special items requiring his attention such as teachers' failures or omissions in marking the roll; discrepancies between class roll marks of persons present and the actual number present (This to be obtained from an actual count of the number in the class. Make this count when you go to gather up the rolls); classes in which attendance is falling or enrollment is lagging; teachers who enroll names without approval of the superintendency; classes reporting statistics incompletely. Keep a copy of this memorandum, (you have carbon paper) and remind him of items not acted upon.

Study the situation in your school with the view of discovering the best time to distribute and to gather up the roll books. Establish definiteness and regularity in this practice so that teachers and everyone else will respond habitually. Consider the convenience of teachers and make the rolls of maximum value to them.

Keep a memorandum pad handy at all times for notes for the superintendency of details which they might overlook. Give them these memoranda before Superintendents' Council Meeting and Monthly Report and Business Meeting. For example; notes on tardiness, with facts and figures; on monthly report items; punctuality in opening school (facts and figures); 2½ minute talks; singing practice; class work; Union Meeting attendance.

This procedure reveals at once the secretary acting in the role of statistical informer to the superintendency. The absorbing problems of Sunday School administration may cause the superintendency sometimes to overlook your memoranda. Don't become discouraged. Don't complain. Let no murmur pass your lips. Yours "Not to reason, why"—Yours "But to do and die."

Devise ways of enforcing attention to your memoranda. Use different colored paper. Make it gorgeous—attractive. Perfume it. Pin it securely to the lapel of their coats. Send it to them by special messenger, boy scout, deacon or winsome lass. Be sweetly agreeably persistent.

TEACHER TRAINING



George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

A Resume of the Preparation and Presentation of the Lesson

This month and next the teacher training material will constitute a resume of the past season's lessons which it is hoped may be used now and hereafter as a basis for profitable review.

Begin early to acquire a mastery of the facts in order that you may not be compelled to take "snap-judgment" at the last moment.

First think about your subject, then read about it, think critically about it again, and then talk about it.

Study is most fruitful when pursued in view or specific purposes.

Purposes (general objective) in the study of religion may be: To find out what traits and characteristics in men make for true lasting happiness and thus meet with the approval of the Lord; to find out the nature and desirability of the gift of the Holy Ghost and under what conditions one may enjoy the blessings of this gift; to find out on what facts, belief and knowledge of the existence of God, of the divinity of Jesus, and of the mission of Joseph Smith are based, that one may defend the hope that is within and put others in the way of enjoying the blessings of the Gospel.

In studying, it is necessary to supplement the thought of the author.

In studying, facts should not be considered singly, but they must be organized. There are strategic facts as there are strategic positions. These facts, like the strategic positions on the battlefield, depend on their relations to each other for part of their value.

In some cases, study has not been sufficient, unaided, to discover these relations; for instance, men have long studied the scriptures, but the facts there contained were not understood in their relations to each other until the Gospel was revealed to Joseph Smith, and the Spirit of the Lord is still needed to understand them adequately.

In organizing facts, it is necessary to decide upon the dominating fact (objective—aim) and then group the strategic facts (points) about it. In order to avoid loose thinking, the central thought (objective) and the strategic points should be stated in complete sentences.

Relatively unimportant facts should be neglected.

In studying, it is necessary to judge of the soundness and worth of statements, premises, evidence, proof, conclusion.

Memorizing should be subordinated to thinking. Only facts of intrinsic value should be memorized.

The greater the number and closeness of association of an idea, the greater the chances of recall. These associations may be logical and vital, or merely mechanical. If no comparisons are established between facts, and if they are not organized before memorizing them, they are memorized by an effort of pure mental "strength and awkwardness," they are "crammed" and, because of the lack of association, will soon be forgotten.

Ideas should be thoroughly assimilated and the ability to use them acquired. The using of knowledge is the final goal.

Study should not be emphasized at the expense of feeling.

The best use of the class period should be directed "explicitly toward the development of better habits of study." It should "teach pupils how best to use their powers. It should direct the pupil "through subject-matter to power." The pupil should acquire better attitudes toward work and the ability to concentrate and see beyond the facts.

The pupil should be the center of the teacher's interest.

"We are now assigning lessons for undirected preparation, and we are frequently asking questions about that which the student has not studied, and consequently cannot possibly answer; we are 'siphoning a vacuum.'"

Home study is frequently a myth. Why? We ask students to study but we do not show them how.

The class period should be a working period to which students come as to a place of challenge. The function of the teacher is mainly to control situations that give rise to individual challenge, and to guide pupils in their cooperative thinking. He is an expert in directing activity, a referee in discussion, a skillful assistant in helping members of the class to attack the subject matter, and in teaching them how best to select, organize, and apply it, and how to budget their time and energy in the most profitable manner. He makes an effort to teach the student "to examine data, to think his way through, to arrive at conclusions by himself, and to submit

the results to the group in which he is working." He is alert to give enough, but not too much help.

If he is to teach students how to study, he must have abundant raw material for the students to work with. He will secure unity of effort by presenting to them a single unified problem the solution of which will lead to the objective. Within this single problem the teacher may provide for individual differences, one group or individual searching for certain facts, and discussing their significance while another group or individual is engaged in a similar but different task. Each individual has something suited to his development. Each will contribute to the common discussion. Each will be trained in selecting, analyzing, organizing and reporting to his fellows. In such a method of procedure there will be a great variety of work done, and constant and lively interest.

It is not enough to tell the pupil to think. The teacher should give directions in the thinking procedure, but know when to give and when to refuse assistance.

The Plan

The study and preparation of the lesson should result in the drawing up of a plan.

"A lesson plan is necessary in order that the desired results may be accomplished surely and economically."—Earhardt.

The plan should contain:

The lesson setting.

Time.

Place.

The setting should indicate, where possible, some bearing on the objective.

The purpose of the objective to be reached or of the specific purpose to be accomplished (the objective or the aim).

A point of contact (or concrete reference to the experience of the student).

An outline of the subject-matter—

Logical.

Pedagogical (including point of contact and continued motivation of the lesson thought questions).

With increasing maturity of the student, the two outlines tend to become one and the same.

Supporting facts illustrating or reinforcing the objective.

An application of the objective or a plan for a project.

The assignment of the following lesson.

The Objective or the Aim

The mind is able to pay attention pro-

fitably to but one thing at a time: like a sun glass, to be effective, it must focus its rays on a single point. Thus the artist in painting a picture, the author in writing a story, and the lawyer in questioning a witness, all strive to produce a single effect or impression.

Our objective for any one lesson should be such as, taken together with the objectives of other lessons, will tend to bring about the realization of our general purpose of religious study. (See How to Study).

This objective or aim may be:

To increase appreciation.

To increase knowledge.

To create faith.

To incite to action, and lead to habit formation and character development.

To obtain a testimony of the Gospel and the companionship of the Holy Ghost.

The aim should inhere in the lesson and grow out of as many of the facts as possible.

It should be specific and not applicable to nearly any scripture lesson.

It should be brief and pointed, and stated in sentence form.

It should be distinctive of the Gospel of the Savior.

The objective should lend itself, if possible, to concrete application and the doing of something.

Once decided upon, the objective determines the material to be used.

It should be possible to find interesting and conclusive facts in support of the objective, outside of the lesson.

The objective must be motivated—an internal desire, or urge to study the problem must be induced in the members of the class. "I asked you to pay attention and study, isn't that enough," isn't enough. The pupils should understand why they are working and be self-directing in their efforts. The teaching must make appeal to native desires and impulses; curiosity, imagination, confidence, the desire for approval, the desire to do things, the "gang" interest, and the instinct of leadership. To heighten the appeal to natural impulses and desires, he must make use of the concrete, the unusual, the uncertain, the antagonistic, the animated, the vital, and yet these interest-creating devices should have a direct relation to the objective and not be used for their own sake. The lesson must be motivated throughout; however, to secure interest in the beginning of the lesson, it is well to provide what Dubois calls "a point of contact."

(To be continued)

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

SONG INTERPRETATION FROM THE VIEWPOINT OF THE TEXT

II :

Distinct enunciation and articulation and the proper grouping of words are the chief means for bringing out the sense of the text."

It is taken for granted that the Poem is the **Vital Root** of a song and that Music can only play its legitimate part, in adding a delightful significance to the words, **when** the singer makes the words clearly understood, giving to each its proper emphasis, tone color, dynamic force, and the song is sung in such a manner that the rendition is a perfect expression of art.

It seems to be quite a prevalent belief among singers, that distinct enunciation of words and a fine musical tone quality are almost impossible of attainment and can rarely, if at all, exist together. In singing, neither voice nor speech can be complete **without** the other, for the steady flow of tones commonly termed **vowels**, which are formed in the throat and the **consonants** which are merely interruptions of the tone flow, being formed in the mouth, each by a separate mould and formation, complement each other, furnishing force and carrying power and making possible varying shades of emotion.

It must be clearly recognized that Intelligence properly balanced with Emotion and technique are the chief requirements in the great field of Interpretation or Expression in all Art. Expression is often called the "Spirit of Music" and "Technique" the "Body." "Technique" without Expression is lifeless, emotionless, dull and monotonous. An Emotional interpretation without Intelligence to properly guide and balance, would be all "slushy and sugary" to the extreme. Hence, we can see the necessity for a proper balance of good judgment and a rare discriminating taste in the art of Interpretation.

Just what may be discovered from a song text properly selected and taught?

1. Does it contain Truth and Beauty? (If not, don't waste time on it.)
2. Is its message of vital importance? (If so, use it and re-use it.)
3. Is the experience it gives to all a

broadcaster of Happiness and good will? If so, it must have some real value.

4. Does it inspire faith in God and Good Will toward men? Then surely it is worthy of careful consideration and Preparation.

In a thoroughly prepared song text (best memorized) we may find the true keys to the following principal points in "Song Interpretation":

I. Proper place for **Emphasis** or **Accent**.

Just read any of our hymns containing three or four verses and see if you can accent or emphasize the most important word at the same relative place in the measure for each verse. If not, discover the really important word and give it emphasis wherever it occurs in the measure. (Would you, as an organist, then play each verse alike? Or as a chorister, have it sung alike for each verse?). We soon discover that there are **regular** and **irregular** places for accent, through a proper study of the text and that words have their own accent also. (Examine pp. 192, 249, 272, etc., D. S. S. Songs.)

II. The Proper place to **phrase**.

Examine pp. 212, 28, 76, 85, 100, 115, 166, 187, 193, 287, 220.

III. The proper place for the climax.

Examine any familiar hymn.

IV. The **proper tempo** is most fittingly discovered through a careful study of the nature and spirit of the text. Compare No. 254 with 179, also No. 60 with 193.

V. An appropriate **tone quality** and **Registration** is discovered through the nature of the text. Compare No. 45 with 20, and No. 289 with 130.

VI. The Proper use of **Dynamics** is best discovered through the nature of the text. Compare the verses in Nos. 41, 45, 65, 254, 192, etc.

VII. The Intellectual, Spiritual and Emotional content of a song is likewise discovered through the text.

VIII. To summarize—The text should greatly assist and suggest a fitting and proper selection and management of **Pitch, Pace, Pulse, Power, and Purveyance**.

Let's vitalize, animate, and clearly and distinctly enunciate all our church hymns, clothe them with a beautiful tone quality; sing them with a sincerity and spirit pleasing to God; inspiring to all who may hear the same and with a deep sense of satisfaction to all who participate.

GOSPEL DOCTRINE

General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR AUGUST, 1932

Concert Recitation for Month

(Doc. and Cov., Sec. 88:118)

"Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

First Sunday, August 7, 1932

Uniform Lesson. Subject: "Religious Education." (See Superintendents' Department for Teachers' helps).

Text: Sunday School lesson leaflet.

Second Sunday, August 14, 1932

Lesson 26. Progressive Revelation.

Text: Sunday School Lessons, No. 26. Revelation, like ordinary processes, must advance by degrees, principally because the human intellect is so constructed that it cannot grasp new truth except in small amounts at one time. Progress is also dependent upon the accumulation of simple truths before the more complex ones are understandable. The rate at which new revelation is received is therefore largely dependent upon the faithfulness of the individual in complying with that which has already been given.

Topics for discussion:

1. In what sense does the will of man make him master of his surroundings?
2. Give illustrations of the improvement of the human brain as the result of use.
3. In what way is the condition of man's brain a limiting factor in the nature of God's revelations?
4. Why is the Gospel at present revealed only in part?
5. Why is assistance continuously needed from the Father?

Third Sunday, August 21, 1932

Lesson 27. Church Organization.

Text: Sunday School Lessons, No. 27.

The organization of the Church of Jesus Christ of Latter-day Saints is widely recognized as very efficient. It should

be noted, however, that the organization is not an end in itself, but rather a means by which the end can be attained. The point of chief interest, therefore, is the extent to which it is functioning and the manner in which the members are responding. The organization came from the Lord; are the people using it?

Topics for discussion:

1. Make clear the purpose of organization—commercial, army, church.
2. In what way is a good organization essential to church work?
3. Explain the efficiency of organization as exhibited in the recent Sino-Japanese trouble.
4. Give illustrations of the efficient manner in which the church organization functions.
5. Why do you think that an organization such as ours argues for its divine origin?

Fourth Sunday, August 28, 1932

Lesson 28. Attitude of the Church Toward Education.

Text: Sunday School Lessons, No. 28.

The doctrine of eternal progression definitely commits the Church to a program of education in all of its worthwhile aspects. It means that man will eventually become relatively familiar with all truth. Ignorance of truth prevents progression and tends to make man servant rather than master. When man reaches the condition of salvation he will be free from all his enemies, that is from the agencies that bind him, physical, moral, spiritual.

Topics for discussion:

1. Give reasons for believing that Joseph Smith was a highly educated man.
2. Discuss the School of the Prophets.
3. What reasons have you for believing that the Pioneers were interested in education?
4. Give the history of the University of Utah, the Brigham Young University, the Utah State Agricultural College.
5. Discuss the educative aspect of our missionary system.
6. Show that the Gospel of Jesus Christ in its fulness encompasses all truth.

MISSIONARY TRAINING

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp, Charles H. Hart and Charles J. Ross

LESSONS FOR AUGUST

Concert Recitation for Month

(Doc. and Cov., Sec. 42:43 and 44)

"And whosoever among you are sick, and have not faith to be healed but believe, shall be nursed with all tenderness, with herbs and mild foods, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, shall pray for and shall lay their hands upon them in My name; and if they die, they shall die unto me, and if they live, they shall live unto me."

First Sunday, August 7, 1932

Uniform Lesson. Subject: "Religious Education." (See Superintendents' Department for teachers' helps).

Text: Sunday School Lessons leaflet.

Second Sunday, August 14, 1932

Lesson 28. How to Conduct a Meeting Among Strangers.

Text: Sunday School Lessons, No. 28; "And now, verily, verily, I say unto thee, put your trust in that spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously."

Objective: Doctrine and Covenants, Sec. 11, Verse 21: "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my spirit and my word, yea, the power of God unto the convincing of men."

We should remember that those who do not agree with us are perhaps just as sincere in their beliefs. The spirit and manner of our approach is often more effective than argument and logic.

"The speaker must consider the situation; the audience, the occasion, the subject. What is the state of information of the audience and their attitude toward the subject? What are their prejudices, beliefs, etc? What are their interests in the subject, and how may he appeal to them? What are the time limits and what may the speaker do within them? What is suitable to the occasion? Does the subject itself impose limitations or

condition the treatment? (April Instructor.)

Third Sunday, August 21, 1932

Lesson 29. The Law of Tithing.

(Note: If the Missionary-Training class participated in the uniform lesson on this subject May 1st and does not wish to further continue the topic, it may be omitted and the time used for review or in catching up with the schedule).

Texts: Sunday School Lessons, No. 29; Leviticus 27:30-33: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it.

Objective: The law of tithing, as established by the Lord, is necessary for the material activities of the church, and for the promulgation of the Gospel message; and its honest observance brings choice and specific blessings, a closer partnership with God, and is a powerful factor in the development of character.

Note: See "The Instructor," March, 1932, p. 147, for outline. Of course, in the brief time allotted all the material referred to in this outline cannot be used, but the teacher should be familiar with it in order to be prepared for any emergency. He may then select such material as may be helpful in giving the lesson.)

We cannot properly teach the gospel unless we are familiar with and believe in its principles. Tithing is a fundamental principle which brings direct benefits to the tithed and provides the church with funds to carry on its work. It is truly said that if all church members faithfully observed this law and paid an honest tithing, all church operations could be carried on without further call for funds.

Fourth Sunday, August 28, 1932 Lesson 30.

(Outline will be printed in July Instructor.)

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"THE WAY TO PERFECTION"

This is the happy title of a book, brimful of Gospel discussions and explanations, written by Elder Joseph Fielding Smith of the Council of Twelve. It was prepared for the use of genealogical classes, but aims to help all members of the Church who are studying the principles of life and salvation.

Forty-nine brief, popularly but seriously presented essays, each one complete in itself, on as many Gospel themes, make up this unusually interesting and valuable volume. It is really a familiar yet profound exposition of the plan of salvation, by an acknowledged leader in Gospel elucidation. The chapter subjects, beginning with man's possible achievement of perfection, advance through the various requirements, conditions and episodes of the Gospel to Man's ultimate destiny in the presence of the Lord.

A peculiarly notable contribution of the book is its fearless and clear explanation of widely discussed subjects, which seem remote and vague to many students of Christian doctrine.

The reader is charmed with the simple,

easy style of the writer, and his apparent wealth of material bearing upon the subjects discussed. This very readable volume, profitable to all, may be recommended alike to missionaries and members, especially as a study of the principles upon which rests the practice of life within the Church of Jesus Christ of Latter-day Saints. It will become a permanent addition to "Mormon" literature, to which students and general readers will turn for authoritative information concerning Gospel truths. That each chapter may be read without reference to preceding chapters, will increase the usefulness of the book.

Whoever reads "The Way to Perfection," will seem to see the curtain rise, and the manifold pictures of the Gospel message sweep into view; and to him will come a sense of the spiritual fire and warmth which has upheld the Church of Christ throughout its toil and adversities.

Here is a good book. Let us all read it. Price \$1.25.

Editorial in *Millennial Star*, Thursday, October 22, 1931.

A Friend

Who is a friend? I will tell you. He is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse. When you are with him you feel as a prisoner feels, who has been declared innocent. You do not have to be on your guard. You can say what you think, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you. With him you breathe freely. You can avow your little vanities and envies and hates and vicious sparks, your meanness and absurdities, and in opening them up to him they are lost, dissolved on the white ocean of his loyalty. He understands. You do not have to be careful. You can abuse him, neglect him, tolerate him. Best of all you can keep still with him. It makes no matter. He likes you. He is like fire that purges all you do. He is like water that cleanses all that you say. He is like wine that warms you to the bone. He understands you. You can weep with him, laugh with him, pray with him. Through and underneath it all he sees, knows and loves you. A friend, I repeat, is one with whom you dare to be yourself and whom you can trust.—Selected.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman
Mark Austin

LESSONS FOR AUGUST, 1932

• Ages 18, 19 and 20

Concert Recitation for Month (Malachi 3:10)

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

First Sunday, August 7, 1932

Uniform Lesson. Subject: "Religious Education." (See Superintendents' Department for teachers' helps.)

Text: Sunday School lesson leaflet for this date.

Second Sunday, August 14, 1932

Lesson 24. Zechariah.

Text: Sunday School Lesson, No. 24.
References: The Book of Zechariah; Willett's, "The Prophets of Israel;" Encyclopedia Britannica, Vol. 28, page 962; Chamberlin, "The Hebrew Prophets."

Objective: To show Zechariah's contribution in the development of the Messianic ideal. To emphasize by comparison with modern scripture Zechariah's place in the prophetic scheme as Latter-day Saints understand it.

Suggestive Lesson Arrangement:

- I. Historical Background and Setting.
- II. The two types of Prophecy found in Zechariah. (See Student's lesson and compare chapters 1 to 8 with chapters 9 to 14.)
- III. The Prophet Zechariah.
 - a. His probable relationship in ministry with Haggai.
 - b. The rebuking of Jerusalem.
 - c. The rebuilding of the Temple.
 - d. Zechariah's ministry.
 1. His accomplishment.
 2. The uncertainty among scholars about the meaning of Zechariah's later prophecies.
 3. Latter-day Saint Key to the meaning of Zechariah. (Note: Scholars point out the relationship of Zechariah's prophecies with those of Malachi. Modern revelation gives us the Key to Malachi, (see Doc. and Cov.

45:47-53 and 133:20-25) therefore it can be assumed that we have a key to an understanding of Zechariah.

4. Zechariah's contribution to the post exilic church and the development of the Messianic ideal.
- IV. The Prophecies of Zechariah.
 - a. On the return of the Jews to Jerusalem after the captivity. (See Zechariah 1:12-20.
 - b. On the rebuilding of Jerusalem in the Last Days. (See Zechariah 8.
 - c. On the coming of the "Savior" to Jerusalem. (See Zechariah 9:9).
- V. Modern Revelation Interpreting Zechariah. (See Doc. and Cov. 45 47-53, and 133:20-25 and then compare these references with Zechariah chapters 12, 13, and 14. See also Pratt's "Voice of Warning," chapter II, pages 38 and 39.)

Lesson Enrichment:

Important dates:

- Fall of Nineveh, 607 B. C.
- Nebuchadnezzar, 605-562 B. C.
- Conquest of Babylon by Cyrus of Persia, 538 B. C.
- Darius I, 521-485 B. C.
- Xerxes I, 485-464 B. C.
- Artaxerxes I, 464-424 B. C.
- Artaxerxes II, 404-358 B. C.
- Wars of Alexander, 333-324 B. C.
- Rival Kings of Syria and Egypt 322-200 B. C.
- Antiochus Epiphanes 176-164 B. C.

"The prophecies of Zechariah and Malachi are among the most important found in the Old Testament. In very large part these prophetic utterances are generally misunderstood and misinterpreted. Zechariah, son of Berechiah and grandson of Iddo the prophet, was perhaps the last of the martyred prophets of old. We have no historical account of his death, but the Savior has referred to him as follows:

"Wherefore, behold, I send unto you prophets and wise men and scribes: And some of them ye shall kill and crucify and some of them ye shall scourge in your synagogues, and persecute them from city to city.

"That upon you may come all righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias, son of Barachias, whom ye

slew between the temple and the altar." (See Matthew 23:34-36.) * * *

"Although Zechariah prophesied at the time of the return of the Jews from Babylon, most of his sayings have reference to the ministry of Christ, His death, and His second coming. In his second chapter he speaks of the measuring of Jerusalem in the last days. In chapters three and six, he speaks of the "branch" which should build the Temple of the Lord, which has reference to Christ and His second coming. Chapter four predicts the finishing of the Temple in Jerusalem under Zerubbabel. Chapter eight has reference to the final restoration of Judah and Israel when many strong nations will come to Jerusalem to pray and seek the Lord of hosts. In chapter nine the prophet suddenly breaks out with a prophecy about the entry of Christ into Jerusalem on the foal of an ass. He also predicts the selling of Christ for thirty pieces of silver and of the potter, a reference to the potters field which was purchased with the money given to Judas. In chapters 12, 13 and 14 he speaks of the second coming of Christ to the Jews as their deliverer, when he shall stand on the Mount of Olives and it shall "cleave in the midst thereof" and the Jews shall flee into the valley thus created seeking refuge from their enemies. It will be at this time that Christ will appear to them and they shall look upon him 'whom they have pierced, and they shall mourn for him as one mourneth for his only son.' They shall ask him: 'What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.' It will be in this day that every family will mourn apart, and the house of David apart, and the house of Levi apart, for they shall realize that Christ is their Deliverer. They shall fall down and worship him and shall obtain forgiveness. After these days Zion and Jerusalem shall be cleansed and the nations shall be required to go to Jerusalem year by year to pay homage to the King, and if they refuse to go they shall be punished. (Chapters 14:16-21.)

"There is no prophecy in the scriptures more interesting than Zechariah, although part of it is in figurative language. (Sunday School Lessons—Gospel Doctrine Department for November 11, 1928.)

"From the revolution, from the overthrow of all existing circumstances, Israel expects the realization of its hopes of the future, the destruction of the kingdoms of this world and the foundation of the Kingdom of God. The events of the world were followed with anxious curiosity; whenever a storm gathered on the political horizon, men believed they saw in it

the signs of the great future. Thus was this unrestful and critical period of the Persian empire a time of great excitement among the Jews, and was looked upon by them all in the same way. We learn from Zechariah the remarkable fact that the Jews who had remained behind in Babylon sent at this time a golden crown to Jerusalem to be worn by Zerubbabel as the future Messiah King. It is the electrification, so to speak, of an atmosphere heavy with storm, which we feel in the Book of Zechariah.

"But all hopes were in vain. Darius proved himself equal to the situation; the Persian empire stood firmer than ever, and all remained as before." (Cornell's "The Prophets of Israel," pages 153 and 154.)

Third Sunday, August 21, 1932

Lesson 25. Obadiah.

Text: Sunday School Lesson, No. 25.

References: The Book of Obadiah; The Encyclopedia Britannica, Vol. 19, page 944; A New Commentary on Holy Scripture, page 579.

Objective: To show that the nation or the individual who rejoices over another's misfortune should beware lest it or he find itself or himself caught in a like calamity.

Suggestive Lesson Arrangement:

- I. The Prophet Obadiah.
- II. The Book of Obadiah.
 - a. The shortest in the Bible.
 - b. Its justification as scripture.
 - c. Joseph Smith's interpretation of verse 21.
- III. The Lessons From Obadiah.
 - a. The Edomites.
 1. Their origin.
 2. Their history.
 3. Their land.
 4. The Edomites of Jesus' time.
 - b. The Philosophy of Obadiah. (See Objective).
 - c. Lessons From Aesop's Fables.

Note: The Book of Obadiah has but one chapter and seemingly but one theme. It should be treated as a unit. The last verse, Joseph Smith tells us, is prophetic and refers to the last days and has reference to the establishment of the ordinances for the salvation of the dead.

Lesson Enrichment: "Obadiah, one of the lesser prophets, and whose prophecy consists of but one single chapter, wherein he severely inveighs against the Edomites for their rejoicing over and helping forward the destruction of the Jews, and foretells their own speedy and utter ruin, and the deliverance of the Hebrews from all the places whither they were or should be scattered. When he lived is not agreed.

Lightfoot thinks his prophecy refers to the behavior of the Edomites at the sacking of Jerusalem by Shishak, or by the Arabians in the reign of Jehoram, or by the Syrians or Israelites in the time of Joash or Amaziah; and he is generally thought to have been contemporary with Hosea, Amos, and Joel. But when we compare his predictions with those of Jeremiah, Chapter 49, and of Ezekiel, chapter 25, and of Psalms 137, and find how similar they are thereto, we cannot forbear thinking with the great Usher that he prophesied within a year or two after the destruction of Jerusalem by the Chaldeans. (Brown's Dictionary of the Holy Bible—page 371.)

"The exact time of Obadiah's prophecy is not known, but it appears to have been after the Jewish captivity. He predicted the downfall of Edom, the kindred nation but bitter enemy of Israel. When Jerusalem was destroyed and the Jews carried to Babylon, Edom rejoiced, laughed and mocked. They cried, 'Down with it, down with it, even to the ground.' The burden of Obadiah's message is a prophecy against Edom for its transgressions. The prophet points out striking incidents occurring at the time of the captivity when Edom rejoiced in Judah's downfall. Jeremiah also for the same cause predicted the punishment of Esau: 'The punishment of thine iniquity is accomplished, O Daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.' (Lamentations, 4:21-22). (Sunday School Lessons—Gospel Doctrine Department, November 4, 1928.)

"The critical problems arising out of this little book (Obadiah) are out of all proportion to its size and importance. Since the destruction of Jerusalem is plainly referred to (in verse 11) some of the book, if not all, must be exilic or later. *** The prophet hears a report of divine origin that a messenger has gone forth to stir up the nations to destroy the Edomites, who deemed their mountain stronghold impregnable. Jehovah declares that however lofty their stronghold He will bring them down to the ground.

Edom, whose reputation for wisdom and shrewdness was proverbial will perish through trusting untrustworthy allies—a punishment of those who violently despoiled their brother, Jacob. In the day of Jerusalem's calamity Edom had joined in the sack of the city: they had lain in wait for the fugitives and cruelly slain them." (A New Commentary on Holy Scripture, page 579.)

Fourth Sunday, August 28, 1932

Lesson 26. Malachi.

Text: Sunday School Lesson, No. 26. References: Book of Malachi; Encyclopedia Britannica, Volume 17, page 454; Book of Mormon, III Nephi, chapters 24 and 25; Doctrine and Covenants, 110:13-16; Writings of Joseph Smith, Pearl of Great Price, page 89.

Objective: To emphasize the importance of Old Testament Prophecy to the world and the church today. (Malachi lends itself well as a book in the Bible which when considered as history is enlightening in its descriptions of Hebrew institutions and conditions; as a book of prophecy it not only foretells the future but it has had a lasting effect in the developing of modern Israel.)

Suggestive Lesson Arrangement:

I. The Book of Malachi.

- a. Its place in the Old Testament.
 1. Why it is called the "Seal."
 2. Its importance in the History of Christianity.
 3. Its importance in Last Dispensation.
- b. What is known of the Prophet Malachi?
- c. The meaning of the word "Malachi."

II. The teaching found in Malachi.

- a. The ingratitude of Israel (Chapter 1).
- b. Unfaithful Priests reproved. (Chapter 2).
- c. Tithing (Chapter 3:8-15).

III. The Prophecies of Malachi.

- a. God's judgment of the wicked. (Chapter 4:1).
- b. A Messenger to be sent in the last days (Chapter 3:1-6. And Book of Mormon, III Nephi 24).
- c. The Coming of Elijah in the Last Days (Chapter 4:5-6 and Doc. and Cov. 110:13-16).

Lesson Enrichment:

"Malachi was the last of the Old Prophets. The meaning of his name is "Messenger," and some writers believe that he was not a personality, but the name is merely a title. Some have given Ezra credit for writing the Book and some have said it was done by an angel, and some by Jeremiah. The matter is settled in the fact that Jesus Christ revealed Malachi's prophecies to the Nephites. (See 3 Nephi, 24 and 25.) Malachi is called "the seal" because his book closes the Old Testament. He rebuked the Jews for their mixed marriages. He condemned them for breaking their covenants. He denounced very strongly the evil practices

of the priests, and the immoral practices of the people. He condemned them for rejecting the law of tithing and said they have robbed God and therefore are cursed, even the whole nation. He called on the people to repent and they would be forgiven and the Lord would pour out upon them blessings beyond what they could contain. The people opposed him and he said, 'Your words have been stout against me, saith the Lord, Yet ye say, what have we spoken so much against thee! Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?'

Malachi also speaks of the coming of Christ in the last days as a "refiner and purifier of silver," and "he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness." This prophecy is erroneously interpreted to refer to the days of Christ's ministry, because it is stated that he would send a messenger to prepare the way before him, and John the Baptist was so sent in that day. A careful reading of this scripture will reveal the fact that this refers to the time of the second coming of Christ in the last days. When he came the first time he did not come a refiner, and did not purge the sons of Levi. John the Baptist told Joseph Smith that this event was for the future. At his first coming the offering of Judah and Jerusalem was not pleasant and all men were able to abide the day of that coming. When he fulfills the prediction of Malachi he will cleanse Levi and Judah; Jerusalem shall be made pleasant so that her offering may be accepted as all prophets have foretold, and Jews no longer will be trodden down and Jerusalem a place at which the people who pass by will wag their heads." (Sunday School Lessons—Gospel Doctrine Department, November 11, 1928).

"At first, there was great enthusiasm over the building of the temple, but that did not last long. The care of the Temple, the tithes, the provision for sacrifice—all those were a very heavy burden upon the people who were living under such hard conditions. They grew discouraged and neglected the Temple and the Temple worship.

"The prophecy of Malachi is directed against these conditions. He urges the keeping of the law, the maintenance of worship, in order that larger spiritual blessings may follow. 'Bring ye all the

tithes into the storehouse,' he cries, 'that there may be meat in mine house and prove me now,' saith the Lord of Hosts, 'if I will not open you the windows of heaven and pour you out such a blessing that there will not be room enough to receive it.'

"The prophecy uses the method of question and answer very effectively. There are noble and sustained passages such as,—'Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine,' saith the Lord of Hosts, 'in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'

"The name Malachi means 'my messenger;' nothing is known of the personality of the prophet." (The Book of Life, Volume 4, page 392.)

"There is need for everyone to search his heart, for the sins that Malachi denounced are the sins of our own generation. Are we guilty of religious indifference? Do we give cheap and defective things to God? Are the poor exploited, and the rich given special privileges? Are homes broken by divorce because of selfishness and sin? Do we rob God and then blame him, and say there is no profit in serving him? These are some of the evils which Malachi charged against the Jews of his day. Well might he ask, as he predicted the sudden coming of the Lord to his temple, 'But who may abide the day of his coming?' That question also confronts us. The dross and dirt must be removed from our lives before we are ready for the great day of the Lord.

"Malachi speaks with hope and confidence of a select number who shall make ready for the day of his coming: 'And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' And notice the glorious promise that is made to those who feared God. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels and I will spare them, as a man spareth his own son that serveth him.'

"Surely it is worth while to be numbered among those who have loved God and kept the faith. There is something more in life than transient pleasures and earthly treasures." (E. C. Dalby, "Lan and Leaders of Israel," pages 526-7).

Christianity is not a way of escape from the realities of life but a way to Personal Power for the battles of life.

BOOK OF MORMON



General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

LESSONS FOR AUGUST

Concert Recitation for Month (3 Nephi 18:20)

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you."

First Sunday, August 7, 1932

Uniform Lesson. Subject: "Religious Education." (See Superintendents' Department for teachers' helps.)

Text: Sunday School Lessons, for August 7th.

Second Sunday, August 14, 1932

Lesson 24. Christ Teaches Baptism

Texts: III Nephi, Chapter 12. Sunday School Lessons, Number 24.

Objective: To teach that baptism is essential to salvation.

To teachers: Give class members an opportunity to give word pictures of the scene referred to in today's lesson. It is probably one of the most imposing and impressive events that have ever been recorded—the resurrected Savior visits His people on this continent. See if the class shows a real appreciation for the importance of this visit. Try to have them picture the astonishment of the people, who, necessarily, had had only a vague idea of the real meaning of a Savior. From the fact that He first identifies himself and then proceeds at once to teach baptism, should lead your class to understand how sacred an ordinance it is. Make it clear that these commandments and explanations concerning baptism come from the Savior himself. In this criticizing age, some young folks may want to know why baptism is so essential, and why it matters whether we are or are not baptized. If this question is raised, why not point out how we perform acts every day, which we do not thoroughly understand. For instance, we walk and yet we do not understand all the physical operations involved in that simple process. Suppose we refused to walk until we knew all about it. After all, we depend upon faith in nearly every human act, material as well as spiritual.

Our acceptance of baptism, just as the Savior has required, is a matter of absolute faith in His teachings. The lesson should result today in the conclusion by your class that we should permit our faith to grow, we should encourage it, and utilize it, so that our faith in the Lord and His Servants will be complete.

Therein lies the greatest joy and satisfaction to any Latter-day Saint boy or girl.

Third Sunday, August 21, 1932

Lesson 25. The Sacrament

Text: Sunday School Lessons, No. 25.

Objective: To teach that we should partake of the Sacrament often and worthily.

To teachers: See that the class comes to an appreciation, in a degree at least, of the impressive scene recorded in today's lesson. The Savior himself instructs the Nephites in all the simple details of how to administer the Sacrament. The very fact that He was so intent upon their understanding this holy ordinance, should cause your class to appreciate its value. Have the prayers offered over the bread and wine analyzed by the class. Let them see that it constitutes a pledge and a promise. Show how important it is that we partake often of the Sacrament, and never look upon it as common or ordinary. The very fact that the Savior himself explained it in detail shows how priceless and sacred it is in His eyes.

Point out further how valuable it is to us to have our thoughts brought back often to consider this sacred promise and pledge; how it keeps us reminded of life's purpose; how it sets up a barrier against temptations; how it keeps us fortified against sin. The result of today's lesson should be a determination on the part of the class to attend regularly Sacrament meetings.

Fourth Sunday, August 28, 1932

Lesson 26. Jesus Teaches Prayer.

Texts: III Nephi 18:15-21; 19:1-36; 20:1; Sunday School Lessons, No. 26.

Objective: To teach that prayer is the avenue to the throne of God.

To teachers: The story in today's lesson is perhaps one of the most impressive in all sacred history. Let your class attempt to describe the scenes portrayed in the lesson:

1. The Savior's prayer.
2. The Transfiguration.

Analyze the instructions on prayer given by the Savior. Let the class see the value of a spoken prayer. The necessity for constant praying during days of temptation, need and uncertainty. It would be very fitting to recite personal blessings that come from prayer; answers to prayers. The class members should be given opportunity to tell of their own experiences with prayer.

We go to college to equip ourselves to meet the problems of life. Then why should we not more readily seek the Lord, the source of all knowledge and wisdom, when we are in need of light and information; when we need courage and hope?

Show how Latter-day Saint boys and girls with their knowledge of God should thrill with the thought that prayer will place them in communion with the Giver of all light; that the Lord stands ready to hear prayers and answer supplications of the righteous.

The class should look upon praying not as a burden or obligation but rather as a priceless opportunity.



ANOTHER MORMON SHRINE

This marker with its Covered Wagon and ox team plaque now stands at Florence, Nebraska (now Omaha), where the 600 immigrants fell by the wayside in 1846-47 and 1863, in their long trek across the plains to Utah.

The marker was placed in the summer of 1931 at this site by the Major Isaac Sadler Chapter, Daughters of the American Revolution, and dedicated by Mrs. Lowell Fletcher Hobart (right), Washington, D. C., President General, D. A. R.

NEW TESTAMENT



General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

SUGGESTIONS FOR TWO AND ONE-HALF MINUTE TALKS

August, 1932

1—At the Feast of Tabernacles.

The Feast of Tabernacles is also called by the Jews the Feast of Tents. It was a harvest feast celebrated in tents in memory of deliverance of the Israelites from possible destruction during their forty years residence in tents or tabernacles in the wilderness.

On one occasion when Jesus came to Jerusalem to attend the feast and while a guest at the home of Martha and Mary at Bethany a dispute arose between the sisters as to the part of each in entertaining the Master. Mary sat at the feet of Jesus listening to his marvelous teachings while Martha was busily engaged in serving. Of this Martha complained and asked Jesus to bid her sister to help. Jesus answered, "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful;—for Mary has chosen the good part, which should not be taken away from her."

Explain what lesson is taught by this incident.

What of the relative importance of material and spiritual things?

Are both necessary?

Which is of most worth on its own account?

2. The Lord's Prayer.

Read Matthew VI:5-18, before preparing the talk. Explain in the talk the lesson taught in this passage.

What customs of his time with regard to prayer did Jesus condemn?

In what way may one who prays be a hypocrite?

What kind of prayer did Jesus commend?

Does this mean that we should use the exact words that Jesus used?

What does it mean with regard to our prayers?

The talk may be so organized as to include answers to these questions.

LESSONS FOR AUGUST, 1932

Ages 12, 13 and 14

Concert Recitation for Month (Luke 10:27)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

First Sunday, August 7, 1932

Uniform Lesson. Subject: Religion; Education.

Text: Lesson leaflet. (See Superintendent's Department for teachers' helps).

Second Sunday, August 14, 1932

Lesson 24. The Feast of Tabernacles

Texts: Sunday School Lessons; Luke 10:38-42; John 7:1-52; 8:12-30; 9:1-41
Weed's "A Life of Christ for the Young," Chapters 42, 43 and 44.

Objective: A testimony of the divinity of Jesus and the truth of His teaching; may be obtained and retained by those who will do the will of the Father.

Supplementary Material: Any Bible Dictionary under "Bethany" and "Tabernacles, Feast of;" Browne: "The Graphic Bible," page 132; Farrar: "The Life of Christ," chapters 39, 41 and 45; Dummelew: "One Volume Commentary" under scripture passages above referred to; Gore: "A New Commentary on the Holy Scriptures," pages 256, 257 and 224; Talmage: "Jesus the Christ," pages 432, 448, 399, 416 and 420.

Suggestive Outline:

- I. Jesus visits at Bethany.
 - Talks with Martha and Mary.
- II. Jesus enters the Temple.
 - a. Teaches the Gospel.
 - b. Gives key by which one may know truth of His Teachings.
- III. Healing of the blind man.
 - Testifies of Jesus.

Lesson Enrichment: There are really three divisions to this lesson. The teacher must determine which phase will receive the most attention, The Teachings in the Temple, The Lesson to Martha and Mary, The Healing of the Blind Man—all must receive some attention, but the time allot-

ted to class work is not long enough to completely cover all three.

It must be remembered that Jesus encouraged the forming of intimate and congenial friendships and always enjoyed his sojourns in the homes of His more intimate friends; and while His mission was spiritual, He taught that God's children should live for the present as well as for the future.

Emphasize the thought as exemplified in the suggested objective. Show that Jesus did not share in the thought so prevalent then, and prevalent to some extent now, that all who were sick or afflicted were being punished for some sin or wrong-doing.

Of the feast, Dr. Gore says, "The two great thoughts connected with the festival were light and water; perhaps originating with a Canaanitish autumn festival to invoke the sun and the rain during the coming months, it had been taken by the Jews as a harvest thanksgiving for all the fruits of the earth, and associated with the thought of the pillar of fire and the water from the rocks during the wanderings in the wilderness. These were recalled in each festival by lighting up the candelabra in the temple courts, and pouring out before the people water drawn and brought thither from the pool of Siloam; and looked forward to a future refreshment and illumination in the future. This explains the Lord's stress on light (8:12) and 'living water' (7:38); cf. Thackeray, Schweich Lectures, 1920.

Dr. Talmage tells us in his notes to Chapter 25 of "Jesus the Christ": "The Test of Our Lord's Doctrine. Any man may know for himself whether the doctrine of Christ is of God or not by simply doing the will of the Father (John 7:17). Surely it is a more convincing course than that of relying upon another's word. The writer was once approached by an incredulous student in college, who stated that he could not accept as true the published results of a certain chemical analysis, since the specified amounts of some of the ingredients were so infinitesimally small that he could not believe it possible to determine such minute quantities. The student was but a beginner in chemistry; and with his little knowledge he had undertaken to judge as to the possibilities of the science. He was told to do the things his instructor prescribed, and he should some day know for himself whether the results were true or false. In the senior year of his course, he received for laboratory analysis a portion of the very substance whose composition he had once questioned. With skill attained by faithful devotion he successfully completed the analysis, and reported re-

sults similar to those, which in his inexperience he had thought impossible to obtain. He was manly enough to acknowledge as unfounded his earlier skepticism and rejoiced in the fact that he had been able to demonstrate the truth for himself."

Third Sunday, August 21, 1932

Lesson 25. The Lord's Prayer.

Texts: Sunday School Lessons; Matthew 6:5-18; Weed's "A Life of Christ for the Young," chapter 46.

Objective: To teach that prayer should be simple, direct and sincere, including a willingness to assist in bringing about a realization of the will of God.

Supplementary Material: Latter-day Saint Hymns, No. 29; Rae: "How to Teach the New Testament," chaps. 26 and 27; Talmage: "Jesus the Christ," pages 434 to 436; Book of Mormon, "Book of Enos," Kent: "Life of Christ," page 141; Farrar: "Life of Christ," pages 340-1; Papini: "Life of Christ," pages 128-9-30; any Bible Dictionary under "Prayer;" Dummelow, pages 644-5-6-7-8; Gore, "A New Commentary," pages 141-2.

Suggestive Outlines:

- I. Jesus retires to pray.
- II. Apostles request Jesus to teach them to pray.
- III. Jesus discourses upon Prayer.
Gives Lord's Prayer.
- IV. Jesus enlarges upon the contents of prayer.

Lesson Enrichment: Arrange with the chorister to sing during the opening exercises the hymn, "Prayer is the Soul's Sincere Desire," and call the attention of the class to the last verse. Have all the members of the class learn the Lord's prayer.

Discuss with the class the meaning of prayer; assign members of the class to look it up in a Bible Dictionary, also in a regular school Dictionary.

It might be profitable to spend a few minutes in discussing what elements our prayer should contain: First, the approach—"Our Father," etc.; second, "Thanks for the blessings we enjoy;" third, "Petition for the blessings we now desire" and fourth, "Should be asked in the name of Jesus."

Rae, in "How to Teach the New Testament, offers the following thought: "But then, why ask in that case? Because it is necessary. Explain clearly that all God does and gives in this world is done with us and by means of us. He puts the coal in the ground, but we have to dig it out. Electricity in the air, wireless waves, healing power in nature. Everything God does is a cooperation with us. He

gets His will done through us, by our deeds, by our service, by our words, and by our prayers. God needs our prayers to get His will done. He cannot do without us. Take a sick man. It is God's will, perhaps, that He should get better. How is God to heal the man? Through the doctor, the nurse, the medicine, and through prayer. Prayer is one of God's means. We must not deprive Him of it."

Kent in "Life and Teachings of Jesus," says, "Jesus' teaching regarding God's readiness to answer prayer. Jesus' teaching regarding prayer is the logical outcome of his conception of the fatherhood of God. He again effectively uses the analogy of the relation between the human father and son to interpret that higher relationship between each man and his divine Father. In his thought it is an axiomatic truth that God is intensely eager to meet every reasonable desire of his children. At the same time Jesus nowhere declares that men's prayers will be answered in the exact form in which they voice their petition. If a man asks for a loaf, he may not receive a loaf, but he certainly will not receive something inferior, as, for example, a stone. Out of his wisdom and love the heavenly Father will 'give good things to those who ask him.' With effective reiteration, but in purposely general terms, Jesus emphasizes the absolute certainty that he who comes to God in a receptive attitude shall surely receive, and implies that the gift, as human experience constantly demonstrates, will far surpass the request. The form of Jesus' words also suggests that he had in mind, not petitions for material things, but those more abiding gifts, knowledge, insight, peace of mind, and the joys of efficient service, which he constantly set before his disciples as the true goals for which to strive. These, he declares, God is ready to grant in unstinting measure. The only limit is man's lack of faith and zeal and ability to receive them."

Papini, in "The Life of Christ," contributes the following, "With this appeal for aid, the Lord's Prayer ends. In it are none of the tiresome blandishments of Oriental prayers, rignaroles of adulation and hyperbole which seem invented by a dog, adoring his master with his dog's soul, because his master permits him to exist and to eat. There are none of the querulous, complaining supplications of the Psalmist who asks God for variety of aid, more often temporal than spiritual, laments if the harvest has not been good, if his fellow-citizens do not respect him, and calls down wounds and arrows on the enemies whom he cannot conquer himself. In the Lord's Prayer the only

word of praise is the word "Father;" and that praise is a pledge, a testimony of love. From this father we ask only for a little bread, and we ask in addition the same pardon that we give our enemies; and at the last a valid protection in our fight with evil, the enemy of all, the great wall which hinders our entry into the Kingdom."

Fourth Sunday, August 28, 1932

Lesson 26. The Story of the Good Samaritan.

Texts: Sunday School Lessons; Luke 10:25-37; Weed's "A Life of Christ for the Young," chapter 47.

Objective: Service to God is not accomplished by wordy professions, but by our acts in behalf of our fellows who may need our services.

Supplementary Materials: Talmage: "Jesus the Christ," pages 429-32; Farrar: "Life of Christ," chapter 44; Papini: "Life of Christ," page 172; Gore: "A New Commentary," under Luke 10:25-37; Any Bible Dictionary under "Jericho," "Levite," "Priest," "Samaria," etc.; Dummelow: Same as under Gore; Rae: "How to Teach the New Testament," pages 93-97; Tarbell: "In the Master's Country," page 24; Kent: "Life and Teachings of Jesus," pages 176-187.

Suggestive Outline:

- I. Jesus instructs Apostles.
Gives them missionary instructions.
- II. Lawyer questions Jesus.
Jesus answers by another question.
- III. Who is my neighbor?
a. Jesus tells story.
b. Makes application by another question.
- IV. Who are our neighbors?
How can we help them?

Lesson Enrichment:

Rae, in "How to Teach the New Testament," says, "The point of Jesus' question was that the scribe (lawyer) was an expert in the law and ought to have been able to answer his own question. The law here is the Pentateuch, or the first five books of the Old Testament.

Kent, in "The Life and Teachings of Jesus" offers the following: "The story recorded by Luke is a definition not only of man's duty to his neighbor but also of true worship. It is a concrete example rather than a parable, and was apparently told during the closing days at Jerusalem. The scene is the rocky, uninhabited wilderness through which the pilgrims found their way from the Jordan Valley to Jerusalem. Josephus, in his Jewish War, IV, 81-2, vividly portrays the dangers of the way. The priest and Levite represent the ceremonial type of religion and its barren

fruits. The Samaritans in Jewish eyes were counted with the tax-collectors and Gentiles. In the face of all this prejudice Jesus chose a Samaritan as the example of true piety. The Samaritan's spontaneous, friendly act to a member of a hostile people is the great Teacher's concrete definition of brotherly love. The love which he sought to call forth finds its source in every heart uncorrupted by prejudice and false doctrine. It is the

Godlike gift that enables man worthily to worship and love him who is infinite love. It is the invincible power which alone is capable of overcoming anger and resentment and of enabling each man to love and serve his neighbor as himself. It is the divine flame which Jesus kindled and which, as it burns on through the ages, is fusing all mankind into a common brotherhood in which God is recognized as the Father of all."

Can We Have Too Much Prayer?

By Weston N. Nordgren

The speaker at the missionary fare-well services, had referred several times to the efficacy of prayer in the fulfilment of a mission. A member of the audience, a youth in his late teens, turned to his girl companion and said: "That's the trouble with a mission—it's too much prayer."

Can we have too much prayer?

Prayer, pure and true, emanates from the soul of man to the soul of God. It is the cord which links earth to heaven; man to his Creator. It is "the soul's sincere desire, uttered or unexpressed." It forms the outlet for human emotions; and it opens the gates of heaven to man on earth.

Perhaps the youth had a misconception of what prayer is—of what a power it becomes when used by a righteous man or woman for a righteous cause. He saw, mayhap, only the outward form, chilled by the clammy hand of unbelief. He could not look beyond and see the pulsing life of blessedness, the fuller light and knowledge which surrounded the man who had presided in missions, and who encouraged those about to enter the sacred gospel field.

But others there knew. They felt the spirit of brotherhood. They had labored and had been rewarded with the laborer's hire. Prayer had become a part of them, binding them together, fulfilling the promise, "Ask and ye shall receive," lightening the burdens of the day and the trials of dark hours.

Can we have too much prayer? Of the contemplative, the "empty shell"

variety, yes. Of the active, "work while you pray," kind, that puts the forces, the minds and hearts of men at God's disposal, aiding His cause, promulgating peace on earth and good will toward men—no. We need all we can get of real prayer, at home as well as abroad; in the family circle as in the mission field.

"Seek ye first the kingdom of God." How can a man seek if he does not use the senses he has been provided with for that purpose? How can he travel the road to eternal salvation and exaltation unless he first consents to get on it? Prayer is the highway that leads to the best in mortal life and in the life hereafter. By following it with heart and soul, a man learns to know the will of God concerning him, and he learns the truth of the statement:

"The worth of souls is great in the sight of God."

All human souls are of great value unless those souls soil themselves. Neglect of prayer leaves a stain. Neglect of other commands, as of the "pray always" law, leaves large stains. Soon the soul is estranged from the God who gave it mortal life; and Satan and his cohorts begin their sway in a tabernacle once clean and undefiled.

"Seek ye first the kingdom of heaven." "Pray always," for "the worth of souls is great in the sight of God." We cannot have too much prayer.

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR AUGUST

Ages 10 and 11

Concert Recitation for Month (Seventh Article of Faith)

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

First Sunday, August 7, 1932

Lesson 28. In and Around Kirtland.

Text: Sunday School Lessons, No. 28.
Supplementary References: "Essentials in Church History" (Smith), pp. 137-147; See Doc. and Cov. Commentary on 76th revelation; The Instructor, Vol. 27, pp. 303-304; See any Church History or Historical Record for this period.

Objective: To show that even though the leaders of the Church passed through fiery trials, they stood firm and steadfast in the Church.

Organization of Material:

- I. Kirtland and Jackson County.
 - a. The main body at Kirtland.
 - b. A large branch of 1200 at Jackson County.
- II. Joseph at Kirtland.
 - a. The twins sick with measles.
 - b. The mobbing of Joseph and Sidney.
 - c. The death of one child.
 - d. Joseph at church the next day.
 - e. His powerful sermon.
 - f. His faithfulness.
- III. The Three Degrees of Glory.
 - a. Given to Joseph and Sidney.
 - b. Why it is so grand in meaning.
 - c. The place revealed for future life of all men.
 - d. The highest requires the most difficult climb.
 - e. The second is a fairly easy road.
 - f. The third is down hill with a broad gate open.
- IV. Joseph and Newel K. Whitney visit the western branch.
 - a. Warn Jackson County people to righteous service.
 - b. Bishop Whitney breaks his leg.
 - c. Joseph is poisoned.
 - d. God comes to their aid.

Lesson Enrichment: In this lesson we see the Prophet Joseph the victim of severe trials and persecution and in the next lesson we shall learn of the cruel driving of the Saints from Jackson County. Do not allow pupils to get the idea

that God was unmindful of his people, but lead them to understand that trials and hardships have a place in the character development of individuals and of peoples. In this connection teachers will be profited by reading Discourses of Brigham Young, Chapter 30, "Trials and Persecutions."

Joseph Fielding Smith in "Essentials in Church History," p. 144, says: "The account of this vision, as it is given in Section 76 of the Doctrine and Covenants, is one of the choicest bits of literature and one of the grandest revelations ever given to man. It throws a flood of light upon eternity and the destiny of the human race and teaches the mercy of a loving father, who saves all the workmanship of his hands, save it be the sons of perdition, who sin against the light and crucify their Redeemer again unto themselves."

On the same page Joseph F. Smith quotes the Prophet Joseph who said, "Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelation, go to show the perfection of the theory (of different degrees of glory in the future life) and witness the fact that that document is a transcript from the records of the eternal world."

Application: Each one of us is traveling on a life line, be it up or down, that will finally lead us into one of the kingdoms. Since this is a fact, how carefully we should select the higher sun-lit trails of service to ourselves and fellow men.

Second Sunday, August 14, 1932

Lesson 29. Expelled from Jackson County.

Text: Sunday School Lessons, No. 29.
Supplementary references: "Essentials in Church History," Smith, pp. 156-167; by all means read Roberts' "Missouri Persecutions," pp. 63-124; see any other Church history for this period.

Objective: To show that the people of Jackson County were determined that the Saints should not possess that land and build the New Jerusalem and the Holy Temple.

Organization of Material:

- I. Joseph's message to the Saints at Independence.
 - a. Warns them to repent.
 - b. The Lord may seek another place while preparing his people to carry the gospel to the world.
 - c. A promise to the faithful.
- II. The causes of persecution.
 - a. The contrast between the Saints and Missourians.
 - b. The Slave Question.
 - c. The claims of the Saints regarding their inheritance.
 - d. Religious differences.
- III. Acts of Violence.
 - a. The enemy's demands
 - b. The treatment of Church leaders.
 - c. The printing press.
 - d. The Red Flag.
 - e. The store.
 - f. Whippings.
 - g. Houses destroyed.
 - h. Saints' arms.
 - i. Camped on the banks of the Missouri.
- IV. The new home in Clay, Ray and Caldwell counties.

Lesson Enrichment:

"Early on Monday morning," says B. H. Roberts, "the mob took the ferry boat on Big Blue, west of Independence, which belongs to the Saints, driving the owners away with threats of violence. Upon hearing this, nineteen of the brethren volunteered to go to their aid. At this the mob, which numbered between forty and fifty, started in pursuit, and soon came in sight of the company of volunteers, which, at the enemy's approach, fled in all directions. The mob gave hot pursuit, hunting for the brethren through the corn fields, and even searching the houses of the Saints for them; at the same time threatening the women and children with violence if they did not tell where the men were hiding. They fed their horses in Christian Whitmer's corn field, and took him and pointed their guns at him, threatening his life if he did not tell where the brethren were.

"Two or three of the company (Saints) who were dispersed by the mob made their way to the Colesville branch of the Church, which was but about three miles away. A company of thirty men was quickly formed, and although they were armed with but seventeen guns, and knew their enemies were more numerous than they, and better armed, they promptly marched to the assistance of their brethren. They found the mob hunting for their victims and threatening the women and children. As the mob saw this new company approaching, some of them

shouted, 'Fire, G— D— ye, fire!' and then they themselves fired two or three shots at the approaching company. The fire was promptly returned by a volley from the brethren, at which the mob fled, leaving two of their number and some of their horses dead on the ground. The two killed were Hugh L. Brazeale and Thomas Linville. Brazeale had been known to say, 'With ten followers I will wade to my knees in blood, but what I will drive the Mormons from Jackson County,'

"The first shots fired by the mob wounded Philo Dibble in the bowels, the ball remaining in him. As he bled much inwardly his bowels became swollen, and his life was despaired of. Newel Knight, however, administered to him, by laying on hands in the name of Jesus Christ, and purifying fire penetrated his whole system. He discharged several quarts of blood and corruption, with which was one of the balls that inflicted his wounds. He was immediately healed, and remained an able-bodied man, and performed military duty for a number of years afterwards." This man was B. H. Roberts' father-in-law. He came to the Rocky Mountains, dying at Springville, 1895, at 90 years of age. We must understand that the Battle of the Big Blue was not the first conflict in the Jackson County persecution. Already the Saints had been abused beyond endurance. They had already declared, "We will rid Jackson County of the Mormons, peacefully if we can, forcefully if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women!"—a threat far worse than murder. Here was a brutal western, lawless element, accustomed to abusing their black slaves, declaring they would ravish the women of the Church! Under similar circumstances what would we do today? (See Roberts' Missouri Persecutions for this period.)

Application: Since God's True Church has always met worldly persecution, the righteous individual can expect a bit of ridicule because of his spiritual views. Let us fortify ourselves for such attacks. They are bound to come.

Third Sunday, August 21, 1932

Lesson 30. Zion's Camp Called to Aid.

Text: Sunday School Lessons, No. 30.

Supplementary References: "Essentials in Church History," Smith, pp. 166, 167, 170-178; "Missouri Persecutions," Roberts, pp. 128-167; (this material is remarkable; get it if possible). See any History of the Church or of the Prophet for this period; also Historical Record,

pp. 577-592; Doc. and Cov. Commentary, Sec. 103-105, notes, etc.

Objective: To teach that God's commands are vital and never erring; still man through his own failures often falls short of the promised blessing, receiving a substitute instead. So it proved in the Zion's Camp movement.

Organization of Material.

- I. Zion's Camp.
 - a. Number and kind of men.
 - b. Purpose of the Organization.
 - c. Incidents of the Journey. Hardships, Dissensions, Scourge, Angel, Zeph, Snakes, etc.
- II. The Arrival at Zion.
 - a. Threats of the mob.
 - b. The great storm.
 - c. The prediction of a member of the mob turned upon his own head.
- III. Efforts for redemption.
 - a. Various committees confer together.
 - b. Results of their efforts.
 - c. The Camp disbanded.
- IV. Accomplishments of the Camp.
 - a. It placed over two hundred of the future leaders of the Church under Joseph Smith (Brigham Young, Heber C. Kimball and others), for one full summer, teaching them to know him as they had never done before.
 - b. It let Joseph find his "Faithful Ones."
 - c. The Twelve Apostles and Seventies and others chosen from this group.

Lesson Enrichment:

Although the Lord declared to Joseph the Prophet that He was ready to redeem Zion, still the people as a whole would not rally in faith, the sort of faith that would lead them to accomplish the mighty work before them. Before Zion's Camp left, the Lord said, (Doc. and Cov., Sec. 103:15) "Behold I say unto you, the redemption of Zion must needs come by power. Therefore let not your hearts faint, for I say unto you, as I said unto your fathers, mine angel shall go up before you." The Leaflet tells of that angel. There can be no question but what had "Five Hundred Men, the strength of Zion," gone up under Joseph's guidance and that of the angel of the Lord that went with them, that Zion then would have been established as promised by the Lord. The promise still stands good, waiting for "Zion to prepare in all things." That there must of necessity be a special preparation we read in Sec. 105:5, "And Zion cannot be built up unless it is by the principle of the law of the celestial

kingdom;" and the law of the Celestial Kingdom is, "All things in Common, or the United Order. It seems that "500" would not volunteer, and that the most of the "200" that went could not qualify. Man's errors often cause God to postpone the promised blessing. But the Lord was exceedingly mindful of those in Zion's Camp, choosing them for his leaders among men. It seems that God waits at the farther end of a trail filled with sacrifices and service.

Many of the men who stayed home at Kirtland, refusing to take this 2000 mile irksome journey, raised crops and built up their homes, and made fun of those who went, saying that they accomplished nothing. None of this type ever became great in the Church of God. As it was then, so it is today, thus it ever will be.

Application: As Zion's Camp failed in its great purpose, so will we unless we fulfill every requirement outlined toward the required blessing. This can be applied to great and small.

Fourth Sunday, August 28, 1932

Lesson 31. Back at Kirtland, Ohio—1832-33.

Text: Sunday School Lessons, No. 31. Supplementary References: See references in "Organization of Material."

Organization of Material:

- I. The coming of Brigham Young. "Essentials in Church History," Smith, pp. 150, 151. Doc. and Cov. Commentary, 980-984; any Biography on Pres. Young.
- II. The great Prophecy on War. See Section 87, use Commentary if possible; "Prophecies of Joseph Smith," Morris, pp. 33-123. You will feel repaid for reading what Morris says on the matter.
- III. The "Olive Leaf" revelation. See Sec. 88, especially the Commentary and notes.
- IV. The School of the Prophets. See Doc. and Cov. Commentary 703-710 a. Word of Wisdom, Sec. 89 and notes. See any sermons or books on the Word of Wisdom. Dr. Oaks, "Medical Aspects of the Word of Wisdom" is excellent.
- V. The First Presidency Organized. "Essentials in Church History," Smith, pp. 151, 152; Doc. and Cov., Sec. 90:6, 7. Also Commentary for these references.

Note: See any History of the Church for these topics.

Lesson Enrichment: In the Gospel Doctrine Sunday School Lessons for October, 1931, are four lessons on the Word of Wisdom. With a little inquiry this leaflet or quarterly can be secured. Every teacher should read these lessons before teaching the Church History work for today.

Brigham Young says: "Many of our sisters think they cannot live without tea. I will tell you what we can do—I have frequently said it to my brethren and sisters—if they cannot live without tea, coffee, brandy, whiskey, wine, beer, tobacco, etc., they can die without it. This is beyond controversy. If we had the determination that we should have, we would live without them or die without them. The health and power and beauty that once adorned the noble form of man must begin to be restored to our race; and God designs that we shall engage in this great work of restoration. Then let us not trifle with our mission, by indulging in the use of injurious substances. They lay the foundation of disease and death in the system of men,

and the same are committed to our children, and another generation of feeble human beings is introduced into the world. A man who would not sacrifice a pernicious habit for the good it would do the community is, to say the least of it, lukewarm in his desires and wishes for public general improvement." Then regarding the Saints who continue to break the Word of Wisdom, President Young adds, "Darkness and blindness of mind with regard to the things of God will be their lot; they will cease to have the spirit of prayer, and the spirit of the world will increase in them in proportion to their disobedience until they apostatize entirely from God and his ways." (Discourses of Brigham Young, Ch. 16).

Application: It requires obedience to God's laws and his counsels in order for His Holy Spirit to abide in us. By checking our thoughts and acts, we can gradually grow in favor with the Lord. All our leaders of the Church have been careful in their acts toward God and man. Our work is ahead of us if we qualify.



MOTHERS' DAY IN BURTON WARD, GRANT STAKE

This ward enjoyed a remarkable Mothers' Day celebration May 8th. There were present 185 mothers, including 32 grandmothers, 4 great-grandmothers and 1 great--great-grandmother. The total attendance was 633. The officers are: William H. Tingey, Superintendent; Weston W. Taylor, First Assistant; Arthur Thorsen, Second Assistant; Arthur Lavin, Secretary.

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR AUGUST, 1932

Ages 7, 8 and 9

First Sunday, August 7, 1932

Lesson 24. Ruth and Naomi.

Text: The Book of Ruth, Sunday School Lessons, Third Quarter Pamphlet No. 24.

Objective: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." (This may be used as a concert recitation.)

(Note: It is not customary for the children to be familiar necessarily with the exact wording of the objective. This objective is for the teacher. The teacher should cause the lesson development to breathe the spirit of the objective to the child, that he may feel it; believe it; and be ready to act it. The objective should be worded so as to carry its spirit in the most forceful way to the teacher and the teacher then should feel it; live it; and carry it over to the child. Since the wording of the objective is seldom given to the child, it is not wise generally to have him memorize the objective. In this lesson, however, this may be done. The fifth commandment serves here as our objective. It seemed particularly appropriate for this lesson, first because Ruth lived this commandment and she was blessed in her every day life and her name has lived long upon the earth; and secondly because our recent lessons have been lessons explaining the Ten Commandments in concrete experiences for the child. So if the objective in this case is memorized by the child, it will be simply a step in our scheme of helping him to know the Ten Commandments.)

Memory Gem: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Songs: "Father and Mother Care," Song Stories by Patty Hill.

Pictures: "Ruth and Naomi," Old Testament Pictures, Set I for Primary Department, No. 70, also Bible and Church History Stories, page 116 and The Instructor, 1929, page 353, also in The Bible Primer, (Old Testament.)

Organization of Material:

I. Naomi Bowed Down with Grief.

- a. She had come with her family from Bethlehem.
- b. Her sons marry Moabitish women.
- c. Her husband and sons taken by death.

II. Ruth Returns with Naomi to Her Old Home.

- a. Both daughters-in-law desire to serve Naomi.
- b. Ruth's touching devotion.
- c. They seek a livelihood in Bethlehem.
- d. Ruth finds favor with a near kinsman.

Boaz is impressed with Ruth's kindness to her mother-in-law.

III. Ruth Becomes a Wife and Mother.

- a. Boaz and Ruth establish a home.
- b. Naomi shares the family's joy at the birth of a son.
 1. The son to bear Naomi's son's family name.
 2. Ruth's name remembered with honor.

Lesson Enrichment—Point of Contact: A few Sundays ago the story was told of how Moses obtained the Ten Commandments. The teacher's work for today is two-fold. First, she should prove by means of the story of Ruth and Naomi and other stories or incidents, that it pays to honor our parents. Secondly, she should help the child to link this fifth commandment with the story of how Moses obtained the Ten Commandments. A good approach may be to let the children look at the picture first of all. See what the picture by itself tells them. What person in it looks as if she were wanting to be kind? Which person seems the older? Then let the children know that the story of this picture is one which tells the same beautiful message to us as God gave in the Fifth Commandment.

Illustrations—Application: Perhaps the teacher can tell an incident from her own child life in which it paid her to honor her father and her mother. Then let the children tell any such incident that they may think of. As the period progresses help the children to think of the many ways in which they may honor their parents. Two little boys wished to go in wading in the river. They were out camping with the family. It was very warm weather and they thought it would

be such a treat to cool their feet. They asked their mother if they might go but she said, "I would like to let you, my boys, but the river is too swift and deep here. Wait until we come to a place where it is not so deep and where it is rather quiet." When his mother still insisted that he should not go he pouted and mumbled unkind things under his breath. The other little boy said, "All right, mother. If you think I shouldn't go, I won't. But don't forget to let me go another day, will you?" Which little boy in this story honored his mother?

Note: Next Sunday it is suggested that the teachers and the children together make a very simple representation of the Tabernacle which the children of Israel made while they were traveling in the wilderness. In order to be prepared to do this, teachers must get their materials together and try it out at home during the week. Then they will be certain that it will be a complete success next time. Read the suggestions for Lesson No. 25. If you wish to enjoy this lesson keenly, make this Tabernacle with the children in your own household or neighborhood.

Second Sunday, August 14, 1932

Lesson 25. Making A Movable Tabernacle.

Text: Exodus 35th chapter to the end of the book. Sunday School Lessons, Third Quarter Pamphlet, Lesson No. 25.

Objective: Reverence for God and the Sabbath bring joy and spiritual strength.

Memory Gem: "Remember the Sabbath day, to keep it holy."

Songs: "Break Not the Sabbath Day," Deseret Sunday School Songs.

Pictures: "Tabernacle in the Wilderness," The Instructor for 1929, page 354. The Bible Primer, Old Testament, page 56.

Organization of Material:

- I. The Lord Makes a Request of His People.
 - a. That they observe the Sabbath Day.
 - b. That they build a House of Worship.
The materials and labor to be given willingly.
 - c. The people respond generously.
 1. With an abundance of precious gifts.
 2. The gifts are given with willing hearts.
- II. The Tabernacle Built According to Instructions.
 - a. A tent within an enclosure.

b. The tent and belongings made movable.

c. Great joy experienced by the people.

III. The Lord Expresses His Satisfaction.

Sends a cloud by day and a pillar of fire by night, as a guide and a comfort to the people.

Lesson Enrichment—Point of Contact: Talk with the children about the building in which you are meeting today. What do we call this building? Why do we call it a House of Worship? Sometimes we call it the "House of the Lord." How do polite folks act when they enter another person's home? How should folks act when they enter the House of the Lord? Which day is the Lord's day? What should we do always on that day? When the Children of Israel were traveling and living in tents they had no Church where they could meet together to worship God. But when Moses went up on the mountain to talk to God, our Father told him how they could manage to obtain a House of Worship.

After the story of the "Making of a Movable Tabernacle" is told let the children assist you to make on a table in the room a representation of this Tabernacle.

Choose and bring to class an oblong box with one end cut out. (A match box or a simple candy box will do nicely.) Place this box on the table without its lid and with its open end facing the class. Then fold a sheet of business writing paper (or any stiff paper) in the center. Place this, tent like, over the box. This will represent the Tabernacle. It was divided into two rooms. In the rear room the Ark was kept. To show that curtains served as the doors, teachers may bring an empty spool and place upright in the spool, a small lead pencil. This will make a standard to show that the entrance to the Tabernacle was divided so curtains could hang on either side as doors. Directly in front of the entrance to the Tabernacle place another empty spool to represent the bowl in which the priests washed before they entered the Tabernacle. Then between the class and the bowl, place a small hymn book, a tiny note book or a block of wood to represent the altar upon which sacrifices were offered. To represent the curtain-wall which extended like a fence around the Tabernacle, the bowl and the altar, tiny rocks, navy beans or tooth picks touching end to end may be placed upon the table. A small oblong block of wood or other object may be placed in the rear room of the Tabernacle to represent the Ark. Outside of the curtain

wall, a group of tents may be made of small pieces of paper folded in the center. These tents may represent the tents of the children of Israel. A more elaborate representation may be made, but this very simple arrangement will serve to give the children an idea of The Tabernacle that could be carried. If the people's tents are placed outside of the enclosure in groups, it will give the setting of the entire camp. Teachers will show the children how the gold rings were placed on the Ark. One was placed on each corner. They were so placed that poles could be put through the rings parallel with the sides of the Ark. When the poles were placed on the shoulders of four men, the Ark could be carried nicely.

It is very desirable that teachers put an extra amount of time on this lesson, that they may understand how earnestly and willingly the children of Israel worked to make for themselves a House of Worship. It was a very lovely Tabernacle. Gold was used plentifully in its decorations and accessories, and hours of work were spent in making the curtains, and robes for the priests, beautiful with embroidery. Every bit of work was done exactly as the Lord wished it to be done. The people's hearts were full of reverence for God and for His Holy Place. They had a desire to honor His Sabbath. They had great joy in their work and in its completion. Stress the pleasure of God with their efforts. What a beautiful sign of God's pleasure it was for Him to send the cloud by day and the fire by night to comfort and guide His people.

Third Sunday, August 21, 1932

Lesson 26. Caleb and Joshua.

(Two men who dared to tell the truth.)

Texts: Numbers 13; 14:1-26; Sunday School Lessons, Third Quarter, No. 26.

Objective: Truth is mighty and will prevail.

Memory Gem: Dare to do right, dare to be true.

Songs: "Dare to Do Right," Primary Songs.

Pictures: "The Twelve Spies." The Bible Primer, (Old Testament) page 58.

Organization of Material:

I. Caleb, Joshua and Others Sent to View Some Land.

a. A leader chosen from every tribe. They should have been reliable and full of faith.

b. Their instructions.

II. The Men Differ in Their Reports of the Land.

a. All bring back delicious fruits.

b. Caleb and Joshua confident that, with the help of God, they can enter the land.

c. The other men give untrue reports.

They influence the people to believe them.

III. The Israelites Are Punished.

a. They murmur against Moses.

b. Refuse to believe the men who told the truth.

c. The Lord chastises them.

1. Caleb and Joshua to be the only grown folks to enter the Promised Land.

2. The children to have the blessings their parents have lost.

Lesson Enrichment—Point of Contact: To give the children the spirit of the lesson which is to follow, ask them to sing the song, "Dare to Do Right, Dare to Be True." It is found in The Primary Association Song Book, and most of the children will be familiar with it.

Illustrations—Application: Take time to give and to let the children give several incidents in which little people dared to do right. These need not be long stories but the children need many instances to help them to know when they should stand for the right. One may show a child telling the truth to his mother, another have him speaking honestly to his teacher, etc., etc.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day the Indian came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco." "Why don't you keep it," asked a person standing by. "I've got a good man and a bad man here," said the Indian pointing to his breast, "and the good man say, 'It is not yours; give it back to the owner.' And the bad man say, 'Never mind, you got it, and it is your own now.' The good man say, 'No, No! you must not keep it.' So I didn't know what to do; and I thought to go to sleep; but the good man and the bad man kept talking all night, and troubled me; and now, when I bring the money back, I feel good."

Fourth Sunday, August 28, 1932

Lesson 27. The Rod That Blossomed.

Text: Exodus 28:1-6, 41; Numbers 17.

Objective: The Lord sustains those who act rightly for Him.

Songs: "Continue, 'Dare To Do Right.'" "I'll Serve the Lord While I am Young," Deseret Sunday School Songs.

Organization of Material:

- I. Aaron and His Sons Given a Special Mission.
 - a. To take care of the Tabernacle.
 - b. This mission given by the Lord.
 - c. They were to have special garments.
 - d. Anointed by Moses to be priests.
 - e. They serve faithfully for a long time.
- II. Moses Seeks Divine Proof of Aaron's Call.
 - a. Because of the murmurings of the people.
 - b. He follows the Lord's instructions.
 1. To put the twelve leaders' rods in the Ark.
 2. The right man's rod to blossom.
- III. Aaron's Rod Blooms and Bears Fruit.
 - a. On the next day.
 - b. All the people see the miracle.
 - c. The rod kept as a testimony.

Lesson Enrichment—Point of Contact: Introduce to the children the two servants of God who are present in the class room. (Teachers will have previously invited the Bishop and the Sunday School Superintendent to visit the class.) She will tell the children that the Bishop is the Father of the ward. He acts for our Father in Heaven to take care of us

in whatever way we need him. He is God's servant. The Sunday School Superintendent is the leader of the Sunday School. He acts for God to take care of the children and the teachers on Sunday morning. Let each child have a turn to come forward and shake hands with both of these men. If the children know the song, "We Ever Pray For Thee," in the Primary Association Song Book, let them sing one verse for these brethren. They will substitute the words, "our leaders, dear," instead of "Our Prophet, dear."

Call the children's attention to the fact that there are other folks who act for God in Sunday School. Who blessed the bread and water? These young men are called priests. They hold the Aaronic priesthood. Who passed the Sacrament? What are these young men called? They, too, hold the Aaronic priesthood. Our story for today is about a servant of God called Aaron. The power that the priests and the deacons hold is named after him.

Application: Where do the deacons sit when they are assisting with the Sacrament? How should they conduct themselves while they are doing this work for the Lord? To handle the bread and the trays of little glasses of water is a great honor for any boy to have come to him. It is also a responsible and sometimes rather difficult task. When a boy is careful and painstaking, what help may he expect from the Lord? Tell of some interesting experiences which have come to some of our missionaries while they have been acting for the Lord.

AN UNUSUAL GROUP

Left to Right: Stella, Jennie, and Henry Bekker of the Ogden First Ward (Weber Stake) Sunday School. Henry has attended every session of Sunday School in 1931; Stella has the same splendid record for 1930 and 1931, while Jennie has not missed a Sunday School session in 1929, 1930 or 1931. Neither of the three have ever been late and their interest in Sunday School is shown by the fact that even their father's funeral, held one Sunday afternoon last year, failed to keep them from Sunday School. These children are unusually bright and active in their classes.



KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

LESSONS FOR AUGUST, 1932

Ages 4, 5 and 6

First Sunday, August 7, 1932

(Teacher may make her own selection for Concert Recitation.)

Lesson 36. The Children's Period.

One of the most successful of our contacts with little children is this Children's Period. Children love to express themselves. That is the way in which they develop. This period should be the children's expression period. In it they take their turn to tell the stories. Teachers will show one picture at a time to help the little ones recall the stories. After they have explained each picture, then help them to connect one story with the other. All but one of the stories used last month are stories of Jesus healing the sick. In one the patient with great faith, touched the hem of His garment, in another the faith of the Centurion was so outstanding, Jesus needed only to say the word and the servant was healed. In still another Jesus put clay on the eyes of a blind man that he might see. The method of healing was quite different in each story. In the Story of the Twenty-fourth of July, the saints put faith with diligent works over a long period of time before their desires were granted. Yet they received comfort and personal blessings from day to day. Help the children to understand that the characters in each of these stories believed that their desires would be granted and that they were granted. God has promised that little children may receive similar blessings, so they must get ready to show their faith and their works. Then when they are in great need, they will be blessed. Their blessings may be different and be acquired under various circumstances but they will surely come, for God has so promised it.

Review the practice song, gem and a rest exercise of the previous month.

Practice song for the month, "We Thank Thee," "Jesus and the Children," from Kindergarten and Primary Songs, by Frances K. Thomassen. Teach one of these during the month.

Gem for the month:

"May my faith be strong and true.

My faith in my dear Lord,
When I ask a blessing at His hand
He will keep His holy word.

Second Sunday, August 14, 1932

Lesson 37. Jesus Healing the Nobleman's Son.

Text: John 4:46-53. "Life's Lessons for Little Ones," Lesson No. 37.

Objective: God blesses those who have faith in Him and His servants.

Pictures: "Jesus Heals a Nobleman's Son." [New Set of Colored Pictures, No. 225.]

Organization of Material:

I. A Nobleman Seeks Jesus.

- a. He was an officer of rank.
- b. His only son lay dying.
- c. He believed in the power of God.
- d. His request of Jesus.

II. Jesus Tests His Faith.

- a. "Except ye see wonders ye will not believe."
- b. The nobleman's perfect faith.

III. The Sick Child Healed.

- a. Miracle performed in another city. "Go thy way, thy son liveth."
- b. The father shows his faith by his acts.
 1. Asks no further help nor advice.
 2. Rests before returning home.
- c. Servants confirm the father's belief.
- d. The whole family believes. They enter the Church of Jesus Christ.

Lesson Enrichment—Point of Contact:

How would it be to let the children have personal contact during this period with one of God's servants. Invite the Bishop (or another leader) to come into the Kindergarten class for a few minutes. Before the children separate into groups tell them that this brother is the "Father of the Ward." All the people who come to this meeting house are his children. God has called him to do His work for Him in this neighborhood. When he says to us "Come to Church today," we come. When he says, "Please pay a little of your money to help buy coal to keep the little orphan children warm," we pay a little of our money to him. We believe what he tells us. We know that he is trying to take care of all of his children. When we need him to help us what does he do? God blesses us when the Bishop

lays his hands on our heads because he does his work for God. Perhaps the Bishop would tell a little story of some one in the ward, whom God has blessed. (Care should be taken that his talk lasts no longer than two or three minutes. This may be tactfully explained to him before the class period starts.) Then the children may separate into groups to hear about what Jesus did when He was God's servant here on earth.

Illustrations: Teachers or children may add to the lesson development an incident in which blessings followed faith in God and in one of His servants.

Rest Exercise: Dramatize "Summer Song," Patty Hill's Song Stories. Represent the birds, the bees, flowers, and the trees bending down with fruit.

Third Sunday, August 21, 1932

Lesson 38. Christ Blessing the Little Children.

Text: Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17; Life Lessons for Little Ones, Lesson No. 38.

Objective: Those who love and serve little children, grow, day by day, nearer to God.

Pictures: "Christ Blessing Little Children," Kindergarten set of Pictures, No. 60.

Organization of Material:

- I. Mothers Bring their Children to be Blessed by Jesus.
 - a. They wished Him to lay His hands on their heads.
 1. The mothers wore blue and red dresses, with white headresses.
 2. The children were all ages and sizes and gaily dressed.
 - b. The children were happy to have such a visit.
 - c. Mothers were filled with joy of having served their little ones.
- II. Jesus' Apostles Oppose the Meeting.
 - a. They ask the mothers to go away.
 1. Jesus may have been weary.
 2. The children were perhaps noisy.
 - b. Jesus intercedes.

"Suffer the children to come unto me, and forbid them not, for of such is the Kingdom of heaven."
- III. Jesus is Pleased to Bless the Children.
 - a. He takes them in His arms.
 - b. Places His hands on them.
 - c. Blesses them.
 - d. Teaches all mankind the value of service to children.

Lesson Enrichment—Point of Contact: Suppose we do something this morning within the circle of children that will

give them the opportunity of becoming happier by serving others. As soon as the children are assembled, the teacher may begin looking for some service which may be given to the smaller children. Perhaps someone's chair is outside of the circle, or some one is too crowded. Maybe a shoe string is unlaced or a stocking tumbled down. The room may be so warm that a window or a door needs opening, a timid child might need a place nearer the teacher or there may be other things that need doing. As a beginning to the lesson presentation, the teacher may say to an older child, "John, Mary's shoe is untied, will you please tie it for her," or "Susan, little Gordon's chair is quite far back. Would you mind putting it in place for him?" Then she may count on her fingers as she says: "Let's see, how many folks we have made more comfortable today. John did so and so for May. Susan did this, etc. That makes five helping acts we have done today. How happy we are! As I came to Sunday School this morning, I saw a little boy helping his baby sister up the stairs, and too, I saw a big sister straightening her little sister's hair before she came into the meeting house. I wonder if any of the children noticed some one helping one smaller than they. What did you see John and Ann do? Jesus taught us to be kind to little children and to help them. He was kind to them himself. He blessed them once when other folks thought it best to send them away. This is the story."

Illustrations — Application: I wonder how tired Jesus was when the mothers brought their children to him? His apostles, who were near Him, always knew how He liked to help people. They had seen Him help them before when he was very tired. And, too, the Jewish mothers were not supposed to speak to men folks on the street. They were supposed to wait until they were indoors somewhere. It looks as though there must have been an extra good reason why the apostles did not wish people to bother Jesus. And yet what did Jesus say and do? One day I saw a little girl looking at a picture book. She wasn't tired at all. She was enjoying herself because she had a smile on her face. Her little brother came near her. He pulled her sleeve and said, "Me, too, me, too." But what do you suppose this girl did? She pulled her arm away, a frown came on her face, and she said, "Go on away. You can't see this. You're too little." What might she have done?

Rest Exercise: Use the "Serve Someone" idea suggested above.

Fourth Sunday, August 28, 1932

Lesson 39. Five Thousand Guests.

Text: Matt. 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-13; "Life Lessons for Little Ones," Lesson No. 39.

Objective: Seek to learn and obey God's word and His blessings will be manifold.

Pictures: "The Feeding of the Five Thousand." Kindergarten Picture, Set No. 36.

Organization of Material:

- I. Jesus and His Disciples Seek Rest.
 - a. They had had many visitors.
 - b. Were weary and sad.
 - c. They depart to a desert place.
- II. The Multitudes Follow, Seeking God's Word.
 - a. They watched where Jesus went.
 - b. They had many questions to ask.
 - c. Jesus "was moved with compassion toward them."
 1. He heals their sick.
 2. Teaches them.
- III. Jesus Refreshes Their Bodies as Well as Their Souls.
 - a. At eventide the disciples urged Jesus to rest.
 1. It was past his usual speaking time.
 2. All were hungry and tired.
 3. No food could be purchased there.
 - b. Jesus suggests that food be given to multitude.

He said (a) "No need to depart;" (b) "Have them set down in companies."
 - c. A lad offers five loaves and two fishes.
 - d. Jesus breaks the food and blesses it.
 - e. All are fed.
 - f. Twelve baskets full gathered afterward.

Lesson Enrichment—Point of Contact: It may be well to call the children's attention to the reason that they come to Sunday School. First have a little child count how many are present, how many boys and how many girls. Ask a little

boy to tell why he came to Sunday School this morning. Then ask a little girl to tell why she came. Let the children tell what other classes we have in Sunday School. One child may have a brother in Sister class, another a big sister in Brother class. Someone's father and mother may have come. They all came today to hear about God and to learn what He wishes folks to do to be happy. Once Jesus said that if people would seek God and try to learn of Him, all other lovely things would come to them. Another time Jesus did some wonderful things for a great crowd of people who had followed Him seeking to know what He wished them to do. This is the story. (Then tell the story of The Five Thousand Guests.)

Illustrations — Application: There are some little folks who go to another place besides Sunday School to learn of God. They go to Primary to learn of Him. They may go to Fast Meeting and Sacrament Meeting. Our brothers who are twelve years old may go to Deacon's meeting. Our Father in Heaven has arranged it so that all people may go to a meeting to learn of Him. Some people call this meeting Church. They say, "I am going to church today." When we hear anyone say that, we know they mean that they are going to the House of God to learn of Him. Who can think of a book that we have at home which tells of God? Show some other books which tell about God. Let the children hold up their fingers and all together name three ways little people may learn of God. Then let them name one or two things which God has asked everyone to do.

"I'm glad my blessed Savior
Was once a child like me,
To show how pure and holy
His little ones might be;
And if I try to follow
His footsteps here below,
He never will forget me
Because He loves me so."

Rest Exercise: Repeat the one suggested for last Sunday.

Prohibition has been of great benefit to American agriculture through the increased use of dairy products and increased standards of living of the consumer. It takes more grain to make a quart of milk than a quart of beer.—Walter H. Lloyd, editor Ohio Farmer, Cleveland.



GROUP OF HONOR STUDENTS, FIRST WARD SUNDAY SCHOOL, OGDEN

This picture shows a group of boys and girls from the Ogden First Ward Sunday School of the Weber Stake, who have made a perfect record of attendance during the year 1931. They are a fine group of children, and many of them have a perfect record for the year 1930, as well as for the year 1931.

FIVE 100 PERCENTERS IN ONE FAMILY

Left to Right: Wealthy (7), Valeta (6), Chans (5), Stanley (4), and Vera (2) Pur-rington of the Ogden First Ward (Weber Stake) Sunday School who all have a 100% record of attendance and punctuality for 1931. Wealthy and Valeta missed only one Sunday in 1930, due to sickness. Vera (only 2 years old) started to Sunday School in June, 1931, and has not missed a Sunday since. These children are always well-behaved and active in their classes and take a keen interest in their Sunday School work. Their daddy teaches Church History in the same Sunday School and has missed only one Sunday in two years.





Biscuits

By Cora Carver Ritchie

"How much farther do you think we will go, mother? I'm so tired." A weary little pioneer boy looked up into Mrs. Decker's face.

Mary Decker and her family were resting near the big buttes in Echo Canyon. The morning sun made the many layers of rocks sparkle with every color of the rainbow. The end of the canyon faded in the mists of the distance as Mrs. Decker gazed down the unbroken trail.

She turned back to the boy at her side. "I don't know, dear, how much farther. Its many a good day yet, but we are near the end."

Mrs. Decker knew her boy was hungry as well as footsore and weary.

In the long trek across the plains many of the company had walked most of the way. Hunger and even starvation had been a close companion.

For days the food had been divided and rationed out to each family.

"Good morning Mrs. Decker," a loud voice called. "Here's your day's ration. Its only three pounds of flour from now on. Must be on to the next family. Good luck." The man hurried on his way.

"Three pounds of flour," mused Mrs. Decker. "How can I feed my family on just three pounds of flour and keep them well enough to finish the hardest part of our journey."

She was really alarmed and surely she had reason to be. She wanted more than anything else to get her family to

Salt Lake and find them a home. It had been much harder for her because the father Zacariah Decker had been called to join the Mormon Battalion and she had made the journey with her little family without his help. But she was a brave little woman.

She made part of the flour into gruel. It was hot and the children were glad to get it, but long before noon they were hungry again and could have no more until night.

The little boy tried to hide the pangs of hunger as he held little two year old Cornelia on top of the quilts on the handcart.

Mother Decker noticed the older boys traveled much slower than usual and stopped more often to get a drink.

That night long after the others were asleep Mother Decker lay awake thinking and planning.

In the morning she surprised her family by giving them little round biscuits for breakfast. Soon all was ready for another day's travel.

Pushing and pulling and trudging over the trackless endless miles, the little company slowly moved on.

Mrs. Decker walked quietly beside her family. As she noticed them begin to lag and their steps falter she put her hand in the pockets of her skirts and took out the little round hard biscuits and gave them to each one. "Now nibble these as you go along and take a drink of water and it will refresh you."

She encouraged them over the rough mountainous roads.

Oh how good they tasted! The younger children thought that they were play biscuits. The older ones made them last as long as they could by taking little bites.

The weary steps quickened. The handcarts moved faster. Once more they faced the west with courageous hearts.

As the days went by mother Decker

gave the little biscuits to her children as they trudged through Echo Canyon then into Emigration and finally into Salt Lake Valley.

Long afterward when the Deckers had a nice home in beautiful Salt Lake City and plenty to eat they talked about the little biscuits.

They declared that never did mother Decker make such good biscuits as the little round hard ones she made out of the three pound ration of flour.

I'm Glad You're My Mother

By Mrs. W. B. Bailey

"Mother, did you see that woman ahead of us down on Boston Avenue jerk her little girl along and tell her to 'shut up'?"

"Yes, I did, Jerry, and I felt sorry for both of them."

"For both of them? Why I just felt sorry for the little girl. I wonder what she is crying about?"

Jerry and his mother were resting on the lawn under their favorite tree after their trip to town. Although only six years old, Jerry was learning to think reflectively.

Both were silent for a while, then the boy continued, "You wouldn't have done that way if something had bothered me until I cried, would you?"

"I hope not, Son, but a mother gets quite nervous and upset sometimes. What do you think I should have done?"

"Well, I believe you would have said, 'What's the trouble, Jerry boy, can't you stop crying and tell me about it?' Then I'd have tried to stop and if I couldn't you would have stood still and talked it out with me. Then everything would have been all right. But I'm too big to cry on the street though. * * * I'm sure glad you are my mother and that we can talk together the way we do."

"That is sweet of you, Little Man, and I appreciate it very much. I'm just as glad you are my son as you are that I am your mother."

"I guess we are chums," the boy said as he smiled up at his mother. Then he scampered off to meet his dog.

The mother sat wondering about the woman who had impressed her son so unfavorably. Why had she not tried to discover the source of the trouble and to remedy it instead of being so rude and unkind?

"Why is it," she thought, "that mothers so often forget that children are persons and should be treated with respect? How humiliating to a little girl to be handled so roughly and spoken to so rudely in public!"

"I wonder if the child will ever feel like going to her and talking over her troubles. Will she tell her mother they are chums and she is glad to be her little girl? Why I'd almost have halted traffic, I believe, if necessary to see what caused the child to be unhappy enough to cry like that. Why didn't the woman lead her gently to one side where they could have discussed the matter quietly until unhappiness was erased from the sweet young face? Then this child, too, could have said, 'I'm glad you're my mother.'"

THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

How My Dog Saved Me

When I was three years old I had a big collie dog named Treve.

One day Treve and I crawled under the fence into a field where a mean mule and a herd of horses were.

Mother did not know I had gone.

I looked up and saw the mule and horses coming after me.

The mule had his mouth open and his ears laid back. Treve ran in front of me and barked as loud as he could at the mule.

I began to cry and wish some one would come. Daddy heard Treve and ran and got me.

The man who owned the mule said the mule would have killed me if it hadn't been for my dog.

Jean Harrison,
(Route 2),
Vernal, Utah.

Age 6.

My Family

I have a little family, that I thought you would like to know about. Here they are:

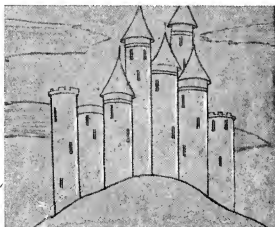
My little lamb named Tag-a-long, a dog named Rover, mother cat and

three kittens named Noodles, Muff, Fluff and Puff.

I will tell something about what they do. The lamb I feed with the bottle and every night he is waiting for me. The dog always is ready to obey me. He is smart and always knows what I want. My mother cat catches the mice for her little ones and teaches them to do it also. I hope I have success with my family and teach them to do a lot of tricks.

Arcola Larsen,
Thayne, Wyo.

Age 11.



By A. Hamer Reiser, Jr.,
1020 Logan Ave.,
Salt Lake City Utah.

Age 10.



RONALD BROWN

Springtime

Oh, winter has gone
With its gloomy days,
And we herald the spring
As we do always.

Green grass is springing
Where lately the snow,
Lay in huge white drifts,
But now smaller grow.

The brave little birds
Sing a song of good cheer,
As they greet us each morning,
This time of the year.

Soon school days are over
And we will be glad,
When our duties are ended,
That isn't so bad.

Lucile Kinghorn,
R. F. D. No. 1,
Rigby, Idaho.

Age 12.

I Love to Read

I am nine years old and I love to read. We live across the street from the library and I have a library card, and since we moved here I have read more than fifty books, in the last eight months.

I finished reading the "Book of Mormon" and think it is a true book. I wish every boy and girl would read it just as I have.

Last month I read three books of the Bible. They were: Genesis of the Old Testament, and the first two books in the New Testament. I hope to read more in the Bible and many other books.

Santa Claus brought me a book of Bible Stories, 608 pages, a year ago and I read that through in two weeks.

I am in the fourth grade.

Ronald Brown,

Age 9. 102 E. Center, Provo, Utah.



By Nelda Johnson,
469 N. Main,
Springville, Utah.

Age 16.

Gloria Visits the Fairies

Gloria Darling was very happy, for her Mother had let her lay on the rug in front of the Nursery Fireplace. Oh! how much fun it was to sit and gaze into the fire. As she was staring she saw a beautiful lady in a red gown dancing in a beautiful garden, there were also a lot of fairies sitting on designed benches.

"Oh! some one has seen us," cried one of the fairies, "Let us have her as our special guest for the annual ball."

"Sure, let's do," was the echoing answer.

So, out of this lovely garden stepped a fairy all dressed in robes of white, red and all colors.

"I am queen of the fairies, she said, "I have come to invite you to our Ball which we have every year on this date."

"Oh, I would be glad to go and join your party," was Gloria Darling's answer.

As she said this she began to grow smaller and smaller until she was the size of a fairy.

After she had been there a while the Ball started. Elves from every direction came into the garden. After the dancing was over they played all kinds of Fairy games, such as Squito-pingo, Lingo-zingo and such games.

"Oh, I must go for it is getting dark," said Gloria.

"You must stay for refreshments," answered the queen of the fairies, "the only reason it is getting dark is because the big bon-fire is going out, see here comes some one with some more wood."

After the refreshments were over and they were all talking Gloria Darling saw a very kind and gentle face above her.

"Why, Gloria dear, you have been asleep a long time, you had better go to bed now," said the face above her.

Gloria opened her eyes and found her mother bending over her, and that

she had been asleep and dreaming about the fairies.

Age 12. Jessie Terry,
Delta, Utah.

Spring

I'll be glad when springtime comes,
As glad as I can be.
So I won't have to wade in snow,
Clear up above my knee.

I'll not have to bundle up
When I go out to play
Because it will be sunny
And a very pleasant day.

Then maybe I can have some fun
And play a game of ball
With sister that's about my age
Oh, springtime hear my call.
Age 10. Elva Stone,
Sandy, Utah.

Ellen's Doom

In the early pioneer days a family were traveling in Arizona. They camped at the foot of the Graham mountains. Ellen and her little brother wandered too far away from the camp. The Indians came upon them and captured the little brother. Ellen ran upon a little hill before the Indians killed her. After that this hill was called Ellen's Doom.

Age 7. Magdalene Miller,
Salina, Utah.

A Scare

Coming down the trail was the most awkward, clumsy creature I ever saw. I was in a field with a road below. Down to the road I ran, with the creature about seven yards behind me. I rushed to the fence, climbed through, and ran up the hill. As I glanced back to see if it was still following me, I saw that my pursuer was only a large tumble-weed.

Age 12. Bessie Stephenson,
Topaz, Idaho.

A Mother's Work

A mother's work is never done
A little task is always waiting;
She does kind deeds for everyone,
She has no thought of ever hating.

No matter whether mother's tired,
No matter whether mother's blue,
She keeps on working, for she knows
Of her great work to do.

Mothers have the work of teaching
All their children to do right;
And if we all love our mothers
We should mind with all our might.

Norine Cannon,
Bountiful, Utah.

Age 12.



CONTENTMENT

By Margaret Dudley,
131 F Street,
Salt Lake City, Utah.

Age 15.

Coming of Spring

The coming of spring is a lovely thing
When the flowers bloom and all the
birds sing.

We love to jump and romp and play,
We love to get in the swing and sway.

The coming of spring is what we love,
When we greet the robin and the dove.
They sing in the orchard where there
are apples sweet,
And they eat all the crumbs that drop
at our feet.

Ethel Mae Manning,
Garland, Utah.

Age 9.

April Showers

The rain has poured the whole day
long,

It starts the April showers.

'Twill help to bring forth bright green
grass,
And all the fragrant flowers.

'Twill bloom all the red-cheeked fruits,
With the help of the shining sun;

'Twill color all the woodland trees,
And help sparkling streams to run.

The April showers will soon be gone,
Now they've started things off right,
So good-bye April showers,

Without your pit-pat 'twill be quiet
Maxine Crandell,
Snowflake, Arizona.

Age 11.

A Mouse

There he was creeping cautiously
along the fence. Up and down among
the leaves the little creature went. He
was a silkish little animal with a little
tail which he swung freely. His eyes
were like tiny beads as he turned,
twisted, and blinked them. Then all
of a sudden he disappeared down a
very small hole. What could it be but
a tiny little squeaky mouse!

Helen Armyon,
Topaz, Idaho.

Age 12.









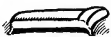











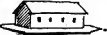
Budget Box

Dorothy Bills, Riverton, Utah.
Sylvester Barton, Roy, Utah.
Venice S. Carr, Bountiful, Utah.
Earlene Durrant, Castle Gate, Utah.
Betty Grange, Huntington, Utah.
Chesley H. Hallman, Farmington, Utah.
Leo. Wm. Honeycutt, Glenwood, Ga.
Anita Janet Honeycutt, Glenwood, Ga.
Guenivere Heaton, Moccasin, Ariz.
Vernice Jaques, Firth, Idaho.
Ethel May Manning, Garland, Utah.
Della Moser, Auburn, Wyo.
Ruth Neilson, Idaho Falls, Idaho.
Roberta Ord, Caldwell, Idaho.
Amanda Palmer, Moccasin, Ariz.
Ella Robertson, Wanship, Utah.
Naida Richardson, Logan, Utah.
Doris Slade, Redmesa, Colorado.
Verlene Tobler, Ivins, Utah.




The Little Noah's Ark

VIII












THURSDAY, the day before Christmas,  and  played circus. They had just had a street parade, with  at the head, and Dick was making cages for the wildest wild  for the afternoon show, when the lunch  rang. The cages were small pasteboard  standing sideways on their covers, with wood  stuck in for bars in front. The  had been caged, but the other animals were loose on the , when the children ran to lunch. Dick ate as fast as he dared, then slipped his  in the , and asked to be excused. A moment after they heard him shout, "Dilly. Dilly, come quick!" And  forgot to get excused, and ran to the sitting-room with her  in her . "Look, Dilly," cried Dick, "the  have all gone off---except the lions in the  that could n't!" "O-o-oh!" cried Dilly. Then they called  B. and  B., and the four began to hunt. Dick squirmed under the . Dilly crawled under the . Grandpa B. looked into the .









Grandma B. moved the . And all the time Cricket lay in his hooded  watching them. Cricket was Grandma B.'s lively little black-and-tan .



“They must be somewhere in the room,” said Dick. Then he chanced to go near the dog’s corner, and  growled. “Why, Cricket, what’s the matter?” said  B. “You don’t know anything about it.”

Dick turned toward the  and Cricket jumped up and barked! “I believe he does!” cried . And then his sharp  saw something, and he plunged forward, and pulled  out of his basket, and his rug after him! Then he jumped up, both  full of little wood . “See, see,” he cried, “Cricket hid them all under his !” Cricket crept to Grandma B.,

 down, and  between his . “Poor Cricket,” said Dilly, patting him, “he thought they were !” At that, Cricket perked his , curled his  up, and began to frisk about. So they had the circus show in the afternoon.



And just as they were getting ready to go to the Christmas-  at the , the door-bell rang.

THE FUNNYBONE



Whoa!

He: "What would you do if you found a horse in your bathtub?"

She: "I'd pull out the plug."

Sign in a Cemetery

PERSONS ARE PROHIBITED FROM
PICKING FLOWERS FROM ANY
BUT THEIR OWN GRAVES

Yes, He Won!

Considering the easy life he is leading at Doorn, the world may be ready to admit that Wilhelm won the war.—Indianapolis Star.

Kitchen Mechanics

"Mary," said Mrs. Alden to her cook, "I wonder if the pudding is done. Stick a knife in it and see if it comes out clean."

"A few minutes later: 'It comes out wonderful, ma'am,'" announced the cook, "so I've stuck all the other knives in it."

Hard Work

"Does your man work, Mrs. Waggs?"

"Oh, yes, he peddles balloons whenever there's a parade in town. What does your husband do?"

"He sells smoked glasses during the eclipses of the sun."

Sign of Prosperity

An old gentleman down in Peoria, Illinois, wrote to Merle H. Thorpe, editor of "Nation's Business," that he could tell when the depression was over. He said that he had been through four panics and had found by experience that a panic ended just about the time he had worn out three pairs of pants. Writing to Thorpe, he said: "I know it is over because my third pair of pants is getting so thin now that when I sit upon a nickel in my hind pocket I can tell whether it's heads or tails."

Those Funny College Fellers

Tailor: "Why don't you like the pants? They fit like a glove."

Freddie the Freshman: "I know . . . but I want them to fit like pants."

Well, Now—

Lady of the House (to the new maid): "In the time it takes to tell you just how I want the work done, I could do it myself."

Maid: "And in the time it takes to listen to you so could I!"

Earning a Degree

A young man arrived home after having received the degree of M. A. for graduate work at college.

"I suppose Robert will be looking for a Ph. D. next," said a friend of the family to father.

"No," was the reply, "he will be looking for a J. O. B."

Grammar and Graft

Old Darkey (to shiftless friend): "I hear you is gwine ter pay me dat dollar you owes me. Is that so?"

Friend (ingratiatingly): "I ain't sayin' I ain't."

Old Darkey (severely): "I ain't ask you is you ain't; I ask you ain't you is."

If Not Older

A maiden lady of uncertain years became very indignant when the census taker asked how old she was.

"Did you ask the girls next door," she demanded, "the Hill twins?"

"Certainly," replied the census man.

"And did they tell you their age?"

"Yes."

"Well," she snapped, "I'm just as old as they are."

"Oh, very well," replied the census man; and he wrote in his book, "Sarah Stokes, as old as the Hills."

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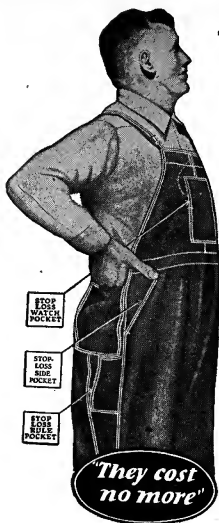
Just taste their CANDY—Especially their 5c Bars. You will come back for more.

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There is a goodness about each piece that shows the results of good making and of using good material. That is why GLADE'S CANDY is generally favored.

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Dr. S. L. Pressey, Professor of Educational Psychology, Ohio State University.

Mrs. Arthur C. Watkins, Secretary Educational Division, National Congress of Parents and Teachers, Washington, D. C.

Dr. Joseph A. Leighton, Professor of Philosophy, Ohio State University.

Dr. Obed S. Johnson, Professor of Religious Education, Wabash College, Indiana.

Dr. E. M. Costigan, Associate Professor of History, University of Idaho.

All the members of the visiting faculty will conduct credit courses throughout the six weeks, except Mrs. Watkins, whose courses will run the first two weeks of the session.

Special Lecturers

Dr. Henry Neumann, Leader of the Brooklyn Society for Ethical Culture, New York; Dr. Howard R. Driggs, Professor of Education in English, New York University; Dr. A. C. McLaughlin, Professor of History, University of Chicago; Dr. Luella C. Pressey, Assistant Professor of Psychology, Ohio State University. Other lecturers will be announced later.

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